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EVANGELISM
AND THE
Revival Work
— OF —
REV. G. W. WILSON.

BY REV. J. W. CALDWELL,
"

OF SOUTHERN ILLINOIS CONFERENCE.

With an Introduction by Rev. W. F. SHORT, D. D., President
of Jacksonville Female College.

"And he gave some Evangelists."—Eph. iv: 11.

"How beauteous are the feet of those who bear
Mercy to man, glad tidings to despair!
Far from the mountain's top they lovelier seem
Than moonlight dews, or morning's rosy beam;
Sweeter the voice, than spell, or hymning sphere,
And listening angels hush their harps to hear."
Johnson.

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DEDICATION.

To the many who rejoice at the Gospel's success,
and have found deliverance through its power, these
pages are affectionately inscribed by,

THE AUTHOR.

ILLUSTRATIONS.

PORTRAIT OF REV. G. W. WILSON.

Centenary M. E. Church, Jacksonville, Ills.

Nashville M. E. Church, Nashville, Ills.

Jacksonville Female College, Jacksonville, Ills.

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PREFACE.

“Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages,—all about me forgotten,
Save the truth I have spoken, the things I have done.”

—BONAR.

The Pulpit and the Press are among the chief agencies for doing good. The printed sheet may supplement the oral discourse, and the two may be true yoke-fellows in religious service.

The Spoken Word has advantage in the magnetic influence of the Speaker, but the Written Word in a ministry to a greatly increased audience, in calm, and meditative mood.

There are great possibilities in either case.

One may by the aid the Press affords enlarge his influence far beyond his personal contact.

By this means many a tender strain and stirring note, or piercing call, have been prolonged in all their variety of inflections.

Aged, and feeble ones, who never saw or heard the Messenger of God, whose eloquence and pathos moved the mighty throngs, have looked with delighted eye upon the printed page, and caught the inspiration of the by-gone day and scene, and

have found in this a ministry of comforting, or of quickening grace, not possible in any other way.

“To speak a word in season to him that is weary,” though it may be by the silent language of the pen, may prove both pleasant and helpful; and at times, be one’s only method of approach.

So with this thought in mind we have written, hoping that something in these groupings of person, and service and subjects, might add to the minor agencies for good, and afford a measure of help where Evangelist and Pastor might never come.

“The smallest bark on life’s tumultuous ocean,
Will leave a track behind forever more;
The lightest wave of influence set in motion,
Extends and widens to the eternal shore.”

J. W. CALDWELL.

Godfrey, Madison County, Ill., Nov. 10, 1884.

INTRODUCTION.

The subject matter of this volume,—EVANGELISM,—holds a vital relation to the world's salvation, and fills a large place in the Church's agencies.

Prophecy lifts the horoscope, and foretells the earth's redemption, and poetry paints its regenerated glory in more than Eden loveliness.

The weary worker in the presence of towering forms of evil that have struck their roots deep into the debris of the race's depravity, and lifted their frowning heads to the heavens, often cries out, How long, O Lord! How long!

The evangel of prophecy inspires faith and hope, and by well-directed blows, every baneful growth is hewn down, and the wilderness becomes a fruitful field.

The command, "Preach the Gospel to every creature," implies the universal extent of human need, and the sufficiency of the instrumentality for its supply.

The Gospel is the world's panacea, the remedy for all its diseases. It is to dictate civil legislation to prevent and overthrow its wrongs; it will overcome its intellectual darkness by fostering and

diffusing knowledge, and it will assuage its want and woe, by opening the treasures of universal benevolence. The enemies of the Gospel are active in their endeavors to destroy faith in the divinity, and the ultimate success of its heaven-appointed mission. They are proclaiming "Failure!" from press and platform, and are manifesting suspicious haste to give it sepulture among the effete and exploded systems of Paganism. They are already mustering their forces of culture and philosophy to supersede the Gospel of Christ in the world's amelioration and salvation.

A successful method of opposition to this detour of our wily foe is to emblazon on our banners the trophies of our campaign. It will quicken the faith and courage of the Church, and send dismay into the ranks of the adversary.

The moral regeneration of the *heart* and *life* of *one* soul, through the agency of the Gospel, is a proof and prophecy of the competency and certainty of its universal conquest. But instead of *one*, millions have been marshalled as witnesses of its power to renew and save.

Let the fruits be gathered and garnered in the store-house of the Church's literature, to quicken zeal and inspire courage through all her ranks. Every dictate of wisdom and duty demands the employment of the most efficient agencies and methods in the propagandism of the Gospel.

No unreasonable conservatism can stand before the intelligent call of an aggressive church for the "*more excellent way.*" Since the commission was first given by the Head of the Church almost innumerable changes have been introduced in methods and instrumentalities.

In modern evangelism, distinctively so-called, the important point to guard is that of responsibility.

Responsibility for methods and matter is fundamental in all such forms of aggressive work.

Irresponsibility is lawlessness, is a *fire in the rear*.

A *carte-blanche* commission should suggest a spy and an enemy. Let him go forth bearing the sign and seal of the Church, then with letters patent from the Court of Heaven he will "make full proof of his ministry" in multitudes of "living epistles." Such we have in REV. G. W. WILSON, whose abundant and successful labors have been herein gathered and presented by his co-laborer, the author. The character of the work, as to its arrangement, is new and pleasing. The narrative and dictative style is followed in alternate chapters. The themes discussed by the author are, in themselves of vital importance, and are presented in his characteristically facile and pleasing manner, and are so happily fitted to the narrative portions as to make the whole a rare literary Mosaic. May all

who read these pages arise in the strength of
Israel's seer and say, "Here am I, send me!"

W. F. SHORT.

Jacksonville, Ill., Nov. 19, 1884.



CHAPTER I.

SKETCH OF LIFE.

BIRTH. — INFLUENCE OF MOTHER. — BUSINESS. —
REMOVALS. — EMIGRATION. — MEETING OF BROTHERS.

GEORGE W. WILSON was born in New Ross, Wexford county, Ireland, March 25, 1853. He was the youngest of twelve children. His father was the Commander of a sailing vessel plying between Waterford, Ireland, and Quebec, Canada. He was of the old type of Wesleyan Methodists. He died at sea, and was buried beneath its waves, when the subject of this sketch was nine years of age. This loss made a deep impression on the child mind, and one that was formulated in vows for a good life at that early day. The children were all trained religiously, and schooled to venerate the Church and conform to its modes of worship from their infancy.

The mother was a most devoted Christian, yet soon after the birth of George she became subject to a disease that rendered her a confirmed invalid, and incapacitated her for active Church duties. Still her deep piety constantly per-

vaded the home, and her influence in moulding and shaping the religious character of her children was of incalculable value to them, and especially in the case of the youngest born. Thus too, doubtless many a noble worker, grand and successful minister and teacher, and many a pious Mary and careful Martha could bless a devoted mother for sweet words, pure life, and undying love, that in their infantile days made such a lasting and beautiful impress upon them, resting as a divine benediction on their consecrated lives.

Many a one may say :—

“ She led me first to God:
Her words and prayers were my young spirits dew,
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How oft has the thought
Of my mourned mother brought
Peace to my troubled spirit and new power
The tempter to repel !
Mother, thou knowest well
That thou hast blest me since my natal hour.”

The shock from the sudden and painful loss of the husband and companion of so many years was a very severe one, and although borne with Christian grace and fortitude, was one from which her frail nature never recovered. She gradually sunk under the crushing weight of sorrow and the influence of disease, and on the 13th of January,

1864, she passed beyond the reach of shadows and death into the realms of endless sunshine. Shortly before she died she called the little George to her bedside, and laying her hand upon his head, gave him her parting blessing, and asked him to meet her in heaven. He says: "I promised her I would, and promised from the fulness of my young heart. How I loved my mother! And how her hallowed life shines out at every step of my pilgrimage in these later years as one of the brightest examples of godliness, patience, and love. Well do I remember at eventide how she would call me to her, place the family Bible on her knee, and, as I sat on my stool at her feet, she would explain to me the wonderful truths of God's word. Thus in my childhood's day the sweet truths of the gospel were poured into my listening ear by the voice of my praying mother. O ye who have godly mothers to hear your tale of sorrow, to press you to her loving bosom, to teach you heavenly truths, and lead your feet up the shining way, heed them, prize them, follow them."

Through the blessing of God in using human instrumentality, very many of the best of men, and most successful workers, have come to their piety and position among religious laborers through the influence of the mother. Many may say:—

“And if I e’er in heaven appear,
A mother’s holy prayer,
A mother’s hand and gentle tear,
Have led the wanderer there.”

Until his mother’s death, George was continued in school, and made rapid progress in his studies, but with this sad event there came a change of all the family plans. George was removed and apprenticed to Todd, Brown & Co., dry goods merchants of Dublin, in whose employ was his brother-in-law, in the cloak department of the house. His stay here was brief, however, on account of the death of this brother-in-law, through whose influence he had been employed, and under whose supervision he had been placed. From Dublin he was taken to London and placed under the care of an elder brother, John, who is at this time a traveling preacher of the Methodist Episcopal Church in the Cincinnati Conference. For a year he was employed in the book house of Brown & Co., in Paternoster Row. Here he was surrounded with vice in its aggravated and multiplied forms, as seen in the great cities. Yet the admonitions and prayers of godly parents followed him in all his environments of sin. He was not a Christian, but had not forgotten to pray, and when he did any act he knew was in violation of the religious teaching of his pious parents, he could find no rest until he sought and found forgiveness.

He had made very considerable progress in learning the business in which he was employed, and was gaining favor with his employer, and giving promise of complete success in this calling, when his brother found reasons for changing his position, and accepting a situation in Dublin, and fearing to leave one so young, and so exposed, alone in the great city, he took George with him, and found employment for him as salesman in a dry goods store. In the fall of 1866 two of his sisters made up their minds to come to America, and he being desirous to accompany them, they consented, and all embarked at Londonderry for Quebec, which place they reached in September. Thence they proceeded to Buffalo, N. Y., where they met the oldest brother, whose face he had never seen, though he was now thirteen years of age. He says of this happy meeting:—

“It would be hard to imagine my feelings as I found myself in the embrace of a brother whose name had been familiar to me from my childhood, and from whose hand words of greeting had often come to the bedside of my invalid mother, bringing joy, or sorrow, as the contents of these letters were eagerly read. How often I had longed to know him face to face; and now with tears of gladness we clasped each other with feelings it seems to me akin to those experienced by loved ones in their greetings on the other shore,”

CHAPTER II.

ON A FARM. — TEMPERAMENT. — TEMPTATIONS. —
REVIVAL. — CONVERSION. — IMPRESSIONS.

HIS health at this time was poor, probably the result of long and close confinement in shops and stores, and on this account he sought and found employment on a farm. Of this kind of work he had no knowledge, yet was active and ready, and soon made himself useful in this new field of effort. He was kindly cared for, had light employment, and succeeded in doing enough to procure board and clothing. His health rapidly improved, and with pleasant surroundings he spent here some of the happiest days of his young life. He has and ever will have delightful memories of this country home, and the kindly family with whom he lived.

After spending some time in the employ of Mr. Smith, his brother James buying a farm near Buffalo, he went and lived and labored with him until his fifteenth year. He now began to plan for the future. He was not decided in regard to any course, nor yet seeing clearly as to any chosen line of work, but thinking these matters over as boys will do. He was not wild and reckless, as

many boys are in this formative period in life ; attended meetings regularly, was a lover of Sunday-school and the society of Christian people, yet was a sinner violating many of the commands of God, and conscious of being in an unsaved condition. Had not a foundation been laid in childhood, broad and deep, by pious parents and Christian brothers and sisters, in the Sunday-school, in the class-room, and the home, he might easily have drifted off into the sinful course of life so common to thousands around him.

“Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred word,
And live but for the skies.”

Yet a Divine Providence alone could secure one so endangered by inward tendencies, and so drawn by outward attractions. His temperament was such as to fit him to be a leader, in that he was amusing and mirth-provoking, and he found himself made an important factor in social gatherings in the creation of amusements for the hour. He had no tendency to the glaring vices of the young, and the very instincts of his nature rebelled at the thought of profanity, intemperance, dancing, gaming, and lewdness. Yet there were times when against all the teachings of the home, and school, and Church, and voice of conscience, he went into forbidden paths,

And what sinner has not had the experience that Paul insists is common, viz. : “The good that I would I do not ; but the evil which I would not, that I do.”

Once he was induced to spend the Sabbath day in hunting,—a sin so common in some localities, and so indulged in by non-church-going classes. For this his conscience was so aroused as to cause him to fear some accident would befall him before he reached his home, and from which he was led to promise solemnly, if his life was spared, he would never be guilty again.

“ Manlike is it to fall into sin,
Fiendlike, is it to dwell therein,
Christlike, is it for sin to grieve,
Godlike, is it all sin to leave.”

In February, 1868, a Mr. Benstead paid us a visit in a kind of missionary round amongst his neighbors. His heart was warmed with revival influence, and he was going about through the community calling on the people and inviting them to a meeting being held in St. Mark's Methodist Church, Elk Street, Buffalo, N. Y.

“ Fond of singing, and hearing the young people sing as they were on their way to church, I consented to go. As we started to church they commenced singing those songs so well calculated to stir the heart of the careless sinner, awakening thoughts of the danger and misery of living in

sin, the wonderful grace of the Saviour, and the delight and joy of the believer. I enjoyed the singing until one sitting by my side said to me, 'Are you a Christian'? I answered, 'no,' and ceased to sing. The power of a word, who can tell! What trains of thought are started by a simple question, a suggestion, hint, or kindly admonition!

'A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart:
A whisper on the tumult thrown,
A transitory breath.
It raised a brother from the dust,
It saved a soul from death.
O, germ! O, fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!'

"At the meeting I thought the sermon was all for me. Rushing, thronging to the spot, came the memories of former days, the dying mother's blessing, my unfulfilled promise, and the godly admonitions of pious friends. My heart melted as wax before the fire, under the influence of the preaching, and my mental responses were all in harmony with the fervid appeals of God's minister. I desired to go at once as a seeker of religion, but hesitated until my brothers, James and William, went forward to renew their consecration

vows. Then I waited no longer, but at once presented myself as a penitent by their side. I sought for pardoning mercy, and not in vain, for my struggle soon ended in glad release from bondage, and in the peace that comes with sense of sins forgiven, and I could say:—

‘All praise to the Lamb! accepted I am,
Through faith in the Saviour’s adorable name;
In him I confide, his blood is applied,
For me he hath suffered, for me he hath died.
Not a doubt doth arise, to darken the skies,
Or hide for a moment my Lord from my eyes:
In him I am blest, I lean on his breast,
And lo! in his wounds I continue to rest.’

“The cross now had a wondrous beauty to me. Duty was a pleasure. I walked in happy communion with God. The Bible seemed a new book to me, and the means of grace were my delight.”

The young believer started out on a religious career, amid activities betokening the services that would engage his after years. Now, though so young, only in his sixteenth year, he was found conducting cottage prayer meetings, and doing such religious work as to lead directly on to the larger fields of ministerial and evangelistic effort. At this early day the voice of God seemed to be calling him, and the finger of God pointing to the “fields white to the harvest,” and an inward desire to preach the gospel to the perishing multi-

tudes around him, became a passion of his being. He found himself happy in active service, and in a devotion that led to an outspoken fealty to the cause of God, and positive effort to save the souls of men.



CHAPTER III.

AN INCIDENT.—ITS INFLUENCE.—LOSS OF ENJOYMENT.—NEGLECTS. — SICKNESS. — PROMISES.—RENEWED ACTIVITIES AND BLESSING.—LICENSED TO PREACH.—REVIVALS.—MARRIAGE, &C., &C.

AN incident occurred sometime after his conversion changing for a time the whole phase of his religious life, and casting an unhappy shade over years that ought to have been the brightest and happiest of his whole career. At the funeral of a young friend and classmate of the Sunday-school, no preacher being present, not a word was said, and silently the body was laid in the grave. A strange feeling came over him. He had never spoken on such an occasion, yet it seemed manifest that some religious person ought to have led in some kind of religious service. Yet no one had the courage to do so, and he, after some considerable mental struggle refrained from saying or doing what the Divine Spirit had evidently impressed on his mind as his duty. He promised silently and solemnly at the conclusion of this scene that on any future, like occasion, he would follow the leading of Providence, and not shirk from a plain, religious duty. Riding home after

the burial with a Christian lady, in whom he had great confidence, he disclosed his feelings, telling of the impressions he had experienced, and expecting to find sympathy, and, possibly, helpful counsel. But greatly to his surprise, he had no answer save a smile of disapproval of one assuming such a responsibility. "That *smile*," he has said, "kept me back three years from my divinely-appointed mission, and well nigh cost me my soul's salvation."

What a word or look can do! How they can help or hinder! How "wise," as well as "harmless," should Christians be!

"The *deeds* we *do*, the words we say,
Into the still air they seem to fleet,
We count them, ever past;
But they shall last:
In the dread judgment day,
They and we shall meet!"

The picture on that face was not easily or soon forgotten, and the impression was all unfavorable to the happiness or success of the confiding and childlike mind that had looked to the older and more experienced Christian for instruction and for guidance.

"Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Like Jonah, he now "fled from the presence

of the Lord," and like him, too, found an environment of danger and trouble wherever he went. He left the community where he had lived so happily, and where so many had been interested in him, and where religious life dawned so auspiciously upon him, and soon found himself amongst strangers in the great West, at Lawrence, Kansas. "His feet had well nigh slipped," and he was in the "way that was dark and leads to death." He learned by sad experience that the "way of the transgressor is hard," and that neither happiness, nor safety, could be hoped for apart from duty. In business there was failure; in body, sickness; in mind, unrest; in heart, coldness and gloom, and over all and in all, a sense of God's displeasure.

"Thou leadest us through darkest pain,
Back to the joyous light again."

Laying on a sick bed, seemingly not far from the line, stretching as a dim border between the seen and unseen worlds, there was cause, and time, for sober reflection, for penitential prayer, and for vows for constancy, and faithfulness to his convictions in the future, if God should spare his life. Soon a hopeful change occurred; health and peace were restored, and the happiness of former days returned again, and once more the soul in obedient trust went forward in religious duty. Here, amid those chastenings, in this time

of trial, in this peril hour, at this crucial point in life, he made a more full and complete surrender of all, a most thorough consecration of time and talents to God's service than at any former period, and found in his own experience a richer, deeper measure of Divine love than he had ever known before.

“ Love, born in hours of joy and mirth,
With mirth and joy may perish;
That to which *darker* hours gave *birth*
Still *more* and *more* we cherish.
It looks beyond the clouds of time,
And through Death's shadowy portal;
Made by adversity sublime,
By faith and hope immortal.”

Leaving Kansas he came East to St. Louis, and here engaged as a traveling agent for a book house. His work led him over the thoroughfares mostly between Burlington, Iowa, and Memphis, Tenn. Stopping often at intermediate points, wherever he had opportunity even in his transient stay, he attended religious services, and shrank not from any Christian duty.

In October, 1873, he was licensed to preach, and from that time forward when occasion favored he publicly ministered to the people as a licentiate of the Church.

During a camp meeting held near O'Fallon he met, for the first time, Miss Jennie E. Thurston, a graduate of Mrs. Blair's Seminary, at Lebanon.

Between them a mutual attachment sprung up, which resulted in their marriage August 18, 1874.

Mrs. Wilson proved to be an excellent wife, and shared uncomplainingly the hardships of an itinerant life in the various charges to which Mr. W. was appointed, until the Master closed her earthly work in her triumphant death at Donnelson, Ills., January 1, 1882.

To Mr. and Mrs. Wilson were given four children,—May Alice, Carrie Etta, Nellie Lee, and John Walter. The eldest, May Alice, died of membranous croup, at Donnelson, December 1, 1881. Mrs. Wilson and this child rest in College Hill Cemetery, Lebanon, Ills.

Mr. Wilson after his marriage continued his business as agent for the St. Louis book house mentioned in a former page. While traveling in the South in September, 1875, he was invited to hold a series of meetings at Whitehaven, Tenn. Here he spent a week, finding a field of great interest, and seeing a gracious revival of God's work among the people. Thirty-two persons made a profession of religion, many backsliders were reclaimed, and an awakening power pervaded the whole community. At this meeting a "dancing club" came under the gracious influence, many of them becoming religious, forsaking the "pleasures of sin," the amusements of the dance, for the sweet delights, the substantial joys

of Christian life. The people, becoming so much interested in the work, and the congregation enlarging from time to time, they arranged for and built a large arbor for the daily gatherings. On Sabbath about six hundred persons were present, and spent a day in delightful religious devotions. Being called to Lebanon, Ills., on account of the death of Mr. Robert Thurston, his father-in-law, a meeting of wonderful interest was abruptly closed.

Rev. Mr. Shimmim, since deceased, labored heartily and usefully in this meeting.

Once in visiting Burlington, Iowa, he was detained for several days on account of a revival which commenced from the preaching of a sermon on Sabbath afternoon, in the Swedish Church of that place. Eleven persons professed religion at the meeting on Sabbath evening, and before the series of meetings closed thirty persons professed conversion. Thus God owned the efforts of His servant, and in these minor meetings gave a prophecy of the enlarged usefulness of succeeding years. At various places providential openings seemed to occur, giving opportunity for the employment of his special gift for revival work.

During the time he had been engaged as a traveling agent, he had acted in the capacity of a local preacher, yet had always felt convictions concerning evangelistic work and the duty of entering

the regular ministry. With these impressions following him in all his journeyings, he had decided that upon an opening being made for his employment, he would give himself wholly to ministerial work. Finding such an opportunity, through the recommendation of the Lebanon Quarterly Conference, he at once embraced it and discontinued his secular business. Having a meeting, however, in progress in Memphis, Tenn., he failed to be present at the session of the Southern Illinois Conference for examination, and was consequently not received as a probationer in the Conference until the following fall. He was employed, however, by the presiding elder of the Mt. Vernon District as a supply at Ullin, where he spent two years as pastor, being appointed by the Bishop in the fall of 1876. He served the Church as pastor at Benton one year, Tamaroa two years, Donnelson two years, and Litchfield Circuit one year.

There were gracious revivals of religion in all these charges, and many were brought into the Church under his labors. The past year his work has been wholly of an evangelistic character, and many and extensive revivals of religion have occurred in connexion with this earnest and nearly continuous ministry. The sketches in the succeeding pages will indicate the places where his labor has been bestowed, the character of his

work, and the measure of success with which the Divine blessing has crowned it.



CHAPTER IV.

DEEMING it desirable that more than a mere mention should be made in these pages of Mrs. Jennie Wilson, whose early death was more than ordinarily triumphant, and whose life and death aided in giving shape to the evangelistic career of her husband, we have inserted this chapter on:—

“A HAPPY DEATH.”

Lift not thou the wailing voice,
Weep not, 'tis a Christian dieth.
Up where blessed Saints rejoice,
Ransomed now the spirit flieth;
High in Heaven's own light she dwelleth,
Full the song of triumph swelleth;
Freed from earth and earthly failing,
Lift for her no voice of wailing.”

On Christmas day, 1881, there came as God's gift to this Christian family a son, their first son, to gladden their hearts and make the day a doubly memorable one to them. And on this anniversary of the coming of the Saviour, what thoughts this new advent would awaken, what prospects for the future open up, what hopes of manhood's usefulness inspire, and what promises of parental thoughtfulness and careful oversight call forth!

The day was auspicious, the husband had rejoiced in the manifestations of Divine goodness and power in a morning meeting, and husband and wife, before the day closed, in the mutual happiness of the birth of their first son into the world. But strange are the mutations of time ! Wonderful are the alternations of sunshine and shade, of light and darkness, of joy and sorrow, or gladness and gloom ! How hope and fear alternates, sweet and bitter commingle, and pleasure and pain touch the same thin line ! No one can tell what even a “day may bring forth” : of its treasures to cast into the lap, its sorrows to pour into the heart, its joys to fill our mind, its beauties to charm us, its ills to goad or grieve us, its disappointments to perplex or distress us !

“ Such is life : all fair to-day, dark to-morrow, dull and gray :
Changing ever like the moon, or the fleecy clouds of June,
Now in lightness, now in gloom ; now the cradle, now the
tomb.”

From promise of recovery to health in nature's accustomed season, there comes in a few days an omen of danger,—a fever. It is not the light and transient heat of excitement, nor the paroxysmal glow that, pendulum-like, is the swing to that farthest extreme from chill, but that which rises to a fullness and moves in steadiness and strength, seizing with relentless hold upon the victim, already weakened by overexertion, en-

feebled by painful efforts, and ready to succumb to a fresh and vigorous foe, and hastens its fatal work in spite of every human effort. Whether others perceived what the issue of this unequal contest would be or not, there was *One* who saw the doom impending in this struggle. God gave intimations, then the clear disclosure to the sufferer that the end was nigh. She saw an early and glad release from the ills and pains of life to her, but sad bereavement and life-long loss to those behind. Friday night, December 30, at 10 o'clock, she called her husband to her bedside, saying to him, "I am going to die; I want you by me, that I may talk to you."

(Here I give the account nearly as may be in the words of Bro. W., who penned the expressions, conversations, and incidents in his diary.)

Then she said: "It is glorious, angels form an arch over me with their wings, and May (the little girl that had died a year before) is at the study door waiting for me. Don't you see her"? I said no, dear, I do not. She said: "Go to the study door, and see her; now don't you see her"? Again I said, no, I cannot. She said: "I am sorry that I cannot make you see her."

Her's was the almost spirit vision, ours the dull and mortal one. To her the veil was partly rent; to us it was thick as walls of human habitation. To her the others, those of that spirit

land were nearest ; to us these little human sorrowing children gathered around her bed. But such are God's ways of fitting us each for our allotted sphere,—she by assimilation for the heavenly, we by our unchanged mortality for our earthly state. She might see the angels ; I must see human beings. She might forget time and sense ; I must be awake to earthly calls, and though I might rejoice in her clear vision of the skies, and the triumph of grace in her happy death, I must invoke Divine aid for my burdens, to be doubled from this hour, and for light for my future shadowed pathway. She reminded her mother and myself of our human weaknesses, and exhorted us to greater watchfulness and care in our coming life. She then sung as she never sung before :

“ Wont that be a happy meeting,
Over on the other shore,” &c.

Singing and talking she passed the night. Said she had been praying all morning that her mind might be perfectly clear in the last moments of her life. She exhorted me to Work ! Work ! Work ! saying, “ thousands of souls are going down to death.” She seemed to be impressed with the idea that I would be greatly aided in my work, and find large success in striving to win souls to Christ. Said : “ If there is any such thing as coming back to earth, I will be with you.” Took

Carrie and Nellie, kissed them, and prayed God to bless them, telling Carrie, the oldest, to be obedient to her Pa, and meet her in heaven. When she came to the infant she desired he should be baptized before she died. Rev. Mr. Freese, of the Cumberland Presbyterian Church, administered the ordinance. When asked to name the child, she called him John Walter. She joined heartily in the prayer of consecration, and afterwards caressed the child with a mother's fondness. Prayed for Lebanon, her home before she was married, and for her brothers, saying: "They were not saved by my life; perhaps they will be by my death." Then, after blessing all, some thirty persons in the room, said, "I am done," asking us to sing, which we did well as we could in our sorrow, she joining us:—

" My latest sun is sinking fast,
My race is nearly run," &c.

And as the sun of heaven was going down, so, too, the sun of life was setting to her, while the more glorious "Sun of righteousness" was rising with undimmed and indescribable splendor, to set no more forever. At 5:40 p. m., that memorable New Year's day, she left us to go where there is no night, to be "forever with the Lord."

" And her last fond, lingering look is given
To the love she leaves, and then to Heaven;
As if she would bear that love away
To a purer world and brighter day."

EVANGELISTIC WORK.

CHAPTER V.

“ Fly abroad, mighty Gospel;
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase;
Sway thy scepter,
Saviour, all the world around.”

THE human mind is of such natural cast, as to find its employment, as well as delight, in very varied fields. It is not satisfied with a tame round of scenes, engagements or exercises; running in grooves of wearisome monotony violates the very laws of our being, and our endowment of great intellectual activity seeks for breaks in the chain of life's doings; delights in some jostling along the human roadway, and even collisions sometimes may end happily the tiresome sameness of a journey insipid and dull.

“ The rapid, and the deep, the fall, the gulph,
Have likenesses in feeling and in life.
And *Life*, so varied, hath more loveliness
In one day than a creeping century
Of sameness.”

So God's order is to foster the love of the diverse, under proper religious restraints, and give

field of great scope for the employment of gifts that, seemingly, are almost at antipodes in the mental make-up of men. The desire for variety is found to exist in human minds in regard to religious work, as well as in reference to any of the ordinary business affairs of life. This desire is an ingrained element of human character, sometimes appearing in demonstrative and exacting forms, yet always existing in greater or less vitality, and likely to continue as a mental force to the end of time. It need not be denominated "a love of novelty," but rather is, when applied to religious life, a *demand* for the complement of Gospel forces and Christian workers. So the whole New Testament scheme suggests and proposes an evangelism of many agents, a variety of offices, numerous endowments and gifts, and a vast array of possible appliances and forces.

Let us not fall into the error of supposing that Divine Wisdom arranged an economy in cramped forms, or by procrustean methods, and rigid lines of Churchly order, unchanging 'mid changing scenes, and diversified conditions and times. No, the system is one of wondrous flexibility in its forms and externals, in the non-essentials, and these are many; and in nothing does its pre-eminence appear more strikingly than in this. Hence we see the great elevation at which it stands, above any devisement that it would have

been possible for human wisdom to have reached. Man would have arranged for a oneness, in visibles and externals, that would at once have disclosed its earthly origin, and revealed it in its human weakness. As it is, it does in nowise narrow and circumscribe its force, to accommodate the Jew or Gentile, to the exclusion of the other. This freedom makes the possibility of all the evangelical forms of Christendom. Yet it gives to none pre-eminence, only in that it may be possible for some denominational body to possess by its more conformed methods and greater activity, a degree of spiritual vitality and power for good, not possible to bodies less evangelical, and more given to formal than spiritual service. So a possibly pure Church may very much vary her plans. And a demand for variety in Church methods and agents is neither unwise nor unscriptural, nor yet, under wholesome restraints, likely to be productive of other than good and desirable results. So change in agents in religious work becomes the commonest of things. One set may succeed in one line, another prove efficient in a different sphere, and still another where both of these might fail. So "He hath given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the work of the ministry, for the edifying of the body of Christ." Thus indicating a purpose to supply the extremes of

demand, with classes of agents best suited to peoples and times. And every period of church history has furnished its quota of every rank, to make up the whole of God's grand army, and keep the church in measure supplied with agents of such qualification and order as times and conditions might demand.

It is not the purpose in presenting these thoughts on evangelism to underrate any class of religious workers, nor to depreciate one by an overestimate of another, but rather to magnify each in his own proper place as the servant of God. The meteor, shooting athwart the planetary pathway, with liquid glow, lighting momentarily the recesses of the vast arcs above us, gives us a fulness of brilliancy to compensate for its evanescent stay; and its lurid glare serves to break the monotony of the quiet, changeless splendor of the distant suns. And the irregular, seemingly divergent lines traced by the flight of comets, are doubtless in perfect harmony with cosmic laws, and just as certainly conform to ordered processes as the revolutions of the planets, or the changes of the seasons. The processes in grace are just as harmonious, though as seemingly divergent. The Gospel ministry, in all its orders, and offices, and functions, and the Christian Church, in all its members, and services, and devotions, is a religious cosmos, more beautiful,

and complete in harmony than that of the material universe. The pastor, preacher, teacher, prophet, evangelist, and worker, each according to Divine appointment, finds his appropriate place, moves in his proper sphere, and exerts his attractive force, as certainly in the Christian system, and economy of grace, as sun and moon and stars in the fields of space. No, "God is not the author of confusion, and here as elsewhere, he reigns in Divinest order.

Religious society is constructed on such principles as that its coherence depends upon harmony. Order is a law of church life, and system and churchly regulations are essential to church work, but none of the fetters of mere conventionalities can, or ought to hold men in beaten pathways of routine service, whose very religious being began amid fiery scintillations, and glowed from its very dawn in Nature's appointed erratic lines.

St. Paul became a "law unto himself" in his ministerial plans of work and fields of effort; and so now, in these latter days, a man like William Taylor must "assume an orbit more grand and wide than the organic dimensions of the church" that gave him birth, and in which he is spending his ministerial life.

So, too, John Wesley found himself straitened by the organic forms and conventionalities of the church that gave him birth, and in which he

spent his life; but by more than ordinary force of will and religious power threw off the fetters of mere formalism, and asserted his independence of human regulations and the churchly customs, of what was then a subservient ministry. To preach the Gospel he left the chapels and took the fields, and passing the bounds of parochial limitation, he declared "the world is my parish," and with heart aglow with the Saviour's love, he went as a blazing meteor through two hemispheres, showing to benighted men the pathway from earth to heaven. And still men rise of Wesley's type, and go whither the churches send them not. Their number, too, increases; and their importance demands a more formal recognition now than in any former period of the church's history. The religious world seems more than ever satisfied that they are indispensable to the complement of Christian workers. Theirs is not an irresponsible, disorganizing work, standing apart entirely from that of Christian pastors. If so it might well, and would be universally, feared and frowned upon. Their's supplements the pastor's work. And in so far as it is not supervised by those in care of churches, it may prove worthless, and even hurtful to religious life. The pastor must exercise careful oversight, must heartily co-operate in evangelistic effort, and must give direction more or less emphatic, in

the whole process of revival work. To properly husband the fruits of evangelistic work, he must make his own personality so felt as to become identified with all its varied processes, and subjects of its influence as far as it may be possible for him to do. In varied ways, and for many reasons, the evangelist may succeed where the most pious and earnest pastor could only fail. Evangelists have methods, erratic as they may seem. These are not apparent to the unobservant, hence their forcefulness is much increased. They are different from the settled pastor, and by striking out in new lines of effort, or diverging into unfrequented paths of action, or adopting unexpected methods, the Evangelist gains a respectful and thoughtful hearing of his message, and compels by novelty of presentation of truth, oneness of purpose, and a persistent demand for present action, a wide, and, sometimes, universal attention. He too, often (I will not say God's people in this act toward their pastor, wise or well) commands and secures a hearty co-operation of the members of the Church, and gains in the outset one important factor in successful revival work,—the positive captaincy of that militant force at hand, where the pastor could not.

We whose lots are in the defined sphere of pastors, settled it may be or appointed, and running as the wound-up time keeper, until the ma-

chinery needs readjusting by the annual, biennial, triennial, or quadrennial session, feel, too often, that any attachment to the system of which, in most senses, we are the complement, is detractive of our perfection as agents of *all* Church work.

Alas! for us, we are narrow and selfish, unconsciously, it may be. Yet too often in some measure under this unhappy influence fearful of encroachments on the domain of our clerical prerogatives, and apparently inclined to prefer that *nothing* should be done in aggressive effort, and actual conquest, if we might not do it ourselves, or get ecclesiastical *credit* for it when done.

How much would have been lost to religion, to the churches of England, and the pastors as well, if John Wesley had been as tame in his work, and orderly in his methods as the parish priests of his day? But by his irregularity, his new methods of action, his pursuance of plans not arranged for in denominational polity, he was enabled to reach the outlying masses hitherto unprovided for with gospel privilege. God had given him a special talent, and unusual opportunities, which he wisely employed and faithfully improved. It would have been a misfortune to the world for a man of such quality to have buried himself as a parish priest under the rubbish of church conventionalities.

But the "white fields," waving their invita-

tions to the gospel reaper, found Wesley gladly answering to the call, and, regardless of the practice of men who, subservient to regulations and churchly order, were suffering the grain to perish in the fields, and of his own loss of reputation by non-conformity, he threw himself enthusiastically into the work of saving souls. He planned as God gave him wisdom to, worked as God gave him strength, and went forward as Providence opened the way to the most remarkable success known in history; multitudes believed, and hundreds of dull and lifeless churches were aroused to unwonted activity and devotion.

Wesley conformed sufficiently to retain his church relationship and his ministerial orders, but never called a halt of the grand hosts he marshaled to certify his orders by a dress parade.

Much of this independent conformity is found in connexion with the movements and work of that grand revivalist and missionary, William Taylor. His converts are in every land, and his supervision of workers is world-wide.

EVANGELISM--CONTINUED.

CHAPTER VI.

“E’en now, perchance, wide waving o’er the land
That mighty angel lifts his golden wand,
Courts the bright vision of descending power,
Tells every gate, and measures every tower,
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign.”

TWO classes of Evangelists were found in New Testament times, and have continued throughout the subsequent history of the Church. The one represented by Timothy in apostolic times, and his successors in the pastorate of modern times by such men as Spurgeon, Cuyler, Pentecost, J. O. Peck, and many others of this class. The other comprising those mentioned where the Apostle says, “some Evangelist,” and represented by Philip in the early Church, and Moody and Sankey, and Knapp, and Harrison, and Whittle, and a host of others of the present time.

Says a late writer: “The recent prominence which has been given to special Evangelism; the large force of workers, ministerial and lay, which it now marshals, and the success now attending its movements in the conversion of sinners, the

building up of believers, and the quickening of the churches into increased spiritual activity, all entitle it to the confidence and appreciation of the Church. The work done for God and souls through the agency of special Evangelism in Great Britain, in American, indeed throughout the world during the last ten years has been marvelous and glorious. It is grand to see Moody, Whittle, Hammond, William Taylor, and a legion like them, moving forward under the tremendous anointing power which propels them in their soul-saving enterprises and endeavors. We are acquainted with a dozen or more accredited and successful Evangelists, whose calls for service are far in excess of their time or strength. Pastors are asking to be directed to evangelistic workers whose services are available, who a few years since held very unfavorable opinions of specialists of this class."

"Methodism in spirit, is Evangelism. Yet it is in an anomalous attitude as regards such workers, for in its organic structure it has no place for Evangelists. It has a constitutional place for pastors, missionaries, editors, chaplains, secretaries, and agents, *ad libitum*, in the role of its appointments from its effective ministers, but cannot appoint one of its ten thousand traveling ministers to do the work of an Evangelist exclusively. What a reflection upon our system that

William Taylor, nourished in the Church to be a spiritual Samson, must be discarded organically, and, to do his great Evangelistic work, must be compelled to ask a location !” May we not expect that somewhere, sometime, our coming Evangelists may find a door opening by authority, to give them access as naturally and as readily to their chosen fields, as any pastor has to his? Is not our slowness to move in this direction a source of constant loss to the Church, and in some sense an excuse for irresponsible men to go forth as disturbers rather than promoters of good? Should not churches provide for the seemingly erratic to operate, under certain limitations and restrictions? A born Evangelist cannot be circumscribed to parishes. The enthusiasm, that glows in fiery heat, finds its fullness of sphere within no geographical bounds, and the intense activities that are begotten in such a soul must have widest scope for employment. With such there will be constant desire to go out, go over, go beyond, and fill the world, if possible, with ringing notes of gospel gladness. The awakening of preachers and churches has been a necessity of other times, is of ours, and may be of all times. The demand for the class of workers represented by Wesley, and Whitefield, and Summerfield and Maffitt, will surely continue as long as churches and preachers become lethargic and dull, and un-

saved sinners go unwarned thronging the dark way to death. It is not assumed that every minister ought to be an Evangelist in the broad sense in which this subject has been viewed.

Assuredly God calls men to contentment and success in pastoral work, and a given field of effort may have all the elements of variety, and objects of interest, and means for development, and openings for usefulness that may be desired, or that one may be fitted for by taste, or natural endowment, or grace, and so here find legitimate work, and an appointed sphere. Such as these "Stand in their lot" in every place, and make Evangelists possible, and husband their work when done.

"A skillful workman he
In God's great moral vineyard; what to prune
With cautious hand he knew; what to uproot,
What were mere weeds, and what celestial plants—
Which had unfailing vigor in them—knew.
Nor knew alone; but watched them night and day,
And reared and nourished them till fit to be
Transplanted to the Paradise above."

Such is the work and province of the pastor; and certainly he who occupies well, and does in his own department his allotted part of Christian labor, and fills his sphere in the galaxy of religious lights, will hear the "Well done!" sounding just as sweetly, and find the "Crown of glory" as complete an adornment as the one who moved in

wider sphere with greater opportunities and responsibility. But looking at the question of adaptations, and of success, one may see special reasons for the existence of that particular class of workers, denominated Evangelists. The more one follows a given line of work, the more he usually becomes attached to it, and feels at home in it, and almost out of place in any other department of effort. And to be a Revivalist, and perfected in Evangelistic work, demands, in a sense, an education and training for it; and if not just what these words imply, yet a devotion to it, and a study of it such as almost to exclude thought of the varied duties of pastoral life, and unfit one for them.

Rev. Mr. Eaton has said on this subject, "Good pastors, as a rule, are not successful Revivalists; Revivalists, as a rule, are not successful as pastors; the Lord has given the Church both; they supplement each other."

The Revivalist understands the work in his special department. So the pastor, too, that of his own. The Evangelist keeps prominent in his mind a religious revival, a present awakening, a spiritual quickening, and works for its attainment by sermon, or exhortation, or song, or prayer, and makes it the one focal point of all his efforts. Not so the pastor; he must be more general, more divided in the contemplation of conditions

and wants, and must suit his ministrations to a variety of subjects and states. So with fitness for one thing, there is, in a measure, a disqualification for another, and no man has the mental or moral capacity, or gracious ability, to make any and every performance successful alike, or attain perfection in all. Pastors have great diversity of gifts, and can only attain pre-eminence in that line for which they are specially fitted. So we find one a leader in moral reforms, another in Sabbath School work, a third, a successful builder of churches, and a fourth, living in nearly continuous revivals.

“Now there are diversities of gifts, but the same spirit.” “And there are differences of administrations, but the same Lord.” “And God hath set in the Church apostles, prophets, teachers, helps, governments, diversities of tongues.” So by wise provision for every department, and perfect adaptation of agents for every work, he has ordained a complement of agencies equal to all conditions, and demands, and peoples, and times.

PROCLIVITIES TO EVANGELISM.

CHAPTER VII.

MR. WILSON, Providentially guided, entered the field of ministerial effort through regular forms, and by proper Church authority. Methodism opened the way for him to regular pastoral work. From the Southern Illinois Annual Conference he went to fill appointments for successive years. Each field found him interested in, working for, and largely living in the midst of revivals. And such was God's blessing upon him in conducting such meetings, that he seemed naturally led to that particular department of work. Then the temperament was in closest harmony with his taste for, and his delight in Revivalism, in contradistinction to the regular pastoral work. Impulsive, ardent, having many of the better characteristics of his countrymen delighting in the excitement and episodes of revival seasons, it is not strange that he should in a measure find himself drifting into this department of ministerial service, and making it nearly a specialty. One-ideaism, in many senses is indicative of weakness, and may often lead to unhappy

results ; especially may tend, in religion, to fanaticism in its wildest and most dangerous forms. But if it be the one-ideaism leading and looking to the conversion of souls, then it may consist with the most thorough soundness of mental and moral constitutions of men. This leads into heaven-ordained and natural channels of religious service, where even the one thing is complete with variety and novel changing phases. Mr. W. is not unevenly balanced, though giving all time and thought to departmental work. That he is fitted for Evangelism, and not for all forms of pastoral work, ought not to be considered so much a fault, as a gift.

Speaking to the writer of his work on various charges of which he had had pastoral supervision, he said : "It always seemed to me in some sense, when my revivals were over, my work there was done."

The last year of his regular appointment by Conference was to the Litchfield Circuit, and on this begun that chain of revivals commencing at Woodboro, including Clyde, Gillespie, Corrington Chapel, Bunker Hill, and ending just before Conference with Iuka. In these meetings there were over 400 conversions, large ingatherings in various churches, and a great quickening of God's people in all these communities.

It had now become apparent that Providence

was leading into the large field of Evangelistic work, and that if the voice of the Master was not heeded as it came ringing in his ears, through requests of pastors, invitations of Church Boards, and advice of ministerial friends, then the result would be the measurable withdrawal of that gift of revival endowment, and of great loss to the Church of the continuous effort of one so successful in this department of labor.

So at the Conference at Belleville in the fall of 1883, after due deliberation, he asked for the appointment of Conference Evangelist, but failing of this—the Bishop deciding he had no authority for making such an appointment—he requested a supernumerary relation, with the avowed object of doing Evangelistic work. To this, as sketches of revivals in succeeding pages will show, he has given himself in continuous effort, with more than his former success. His choice seems wisely taken. Fields have opened for usefulness, and many pastors and churches have anxiously sought his assistance. His career in Evangelistic work has opened fairly, and gives much of promise for time to come. Surely with humble trust, single aim, and steady going in the paths that seem ordained, much may be hoped for from future efforts if his life is spared.

No class of workers are more exposed to temptations, to pride, and feelings of self-importance

than these, who influence such numbers to begin a religious life, and from whom they so often hear expressions of gratefulness, if not of flattery, and deceit. Still grace has kept, and may keep them safely amid strong temptations.

“As silvery clouds at eventide
Float on the balmy gale,
Nor seem to heed the stars they hide
Behind their fleecy vail,
So lowly sense, of highest worth,
Fresh graces o’er him threw;
For he, unconscious, lived on earth,
Of all the praise he drew.”



INCIDENTS OF WOODBORO
REVIVAL.

BY CONTRIBUTOR.

CHAPTER VIII.

THIS meeting was held in the bounds of the Litchfield Circuit, November and December, 1882. There were seventy-three professions of religion. Some of these conversions were wonderfully clear, and seemed to be accompanied with unusual power; then others had a very different phase, and were expressed in what seemed a sweet calm trust in Jesus, or a joyfulness giving a radiance to the face, while others again rejoiced amid their falling tears. Some of those more than ordinarily bold in sin were reached first, and are to-day courageously following Christ. One of these, the first who professed religion, was a young man, 18 years of age, of dark complexion, straight in form as if of Indian mould, had been a leader of the neighborhood in sin, and so was a character of the community somewhat marked. He had been accustomed to preach and pray for the boys when they had mimic camp-meetings in the woods. He was very

profane, unusually wicked, and had given his parents great pain, and caused them many hours of anxiety. A very *Goliath* in sin, although his name was *David*. He came to the 10:30 a.m. service, which was a plain indication of awakened interest. The writer asked him if he came to seek religion, and with great deliberateness he answered, "Yes, Sir."

The theme for Bible reading was, "God's love." Bro. Wilson, seeing his apparent interest, addressed a question or two to him personally. Asked him "If Jesus died for him?" "Yes," was the ready response; then, "Will you accept Him as your Saviour?" and again came the firm, short reply, "Yes, Sir." With this the work was done, and he afterwards declared that he believed before he knew it. His fearless devotion since to the cause of Christ has proven that his conversion was genuine, that it was not a mere assent to the questions propounded, but a surrender of his heart to God, and an acceptance of Jesus as his personal Saviour.

A brother of the above found not so easy a task before him in his efforts to obtain forgiveness. He was what we term a "moral man." He wanted to be a Christian, but had no feeling on the subject. He was finally prevailed on to go forward to the altar and seek for feeling, manifest a desire to do his duty with the assur-

ance that God would fully perform his promise. Very soon after kneeling, his experience in this respect changed, and the emotional prevailed, his heart was full, his eyes suffused with tears, and he was crying out in prayer. Urged to lay his burden on the Saviour, who invites the heavy laden to Him, he was at length enabled to do so, found acceptance and relief, and testified that Jesus had delivered him, and that the clouds had disappeared. His sister came, and having in mind his saying he had no "feeling on the subject," asked him, "How do you feel?" With this there came the power of temptation, the vanishment of peace, and the reign again of unbelief. He had another struggle then, of all night at home, and all the next day before he found relief and blessing.

One young lady was very angry because her sister had gone to the mourners' bench, and in the most profane and unlady-like manner declared she would rather go to H——; but God used this as a means of her awakening, for when she came to seriously look at the wickedness of a heart that could go to such lengths in sin, she became alarmed, and at the next opportunity she went forward to the altar of prayer, and was graciously accepted of Him who receiveth sinners, and was forgiven.

Although so many were choosing the better

part, and turning their faces heavenward, there were found others who were rejecting gracious offers, opposing the spirit's influence, and some proceeding so far in sin as to indulge in deliberate scoffing.

One person especially was unblushing in his attacks, and would sneer and scoff at those who approached him on the subject of religion. Finally he became so much offended as to discontinue his attendance at the meetings altogether. Five months after the meetings closed he was killed in a destructive cyclone passing through that locality, and thus in a moment hurried into the eternal world.

An old class leader who had for years been living in a cold, backslidden state, and had not been to church for years, was reached and brought back to God through the conversion of his youngest daughter. One evening he had not retired to rest when the family came home from church, and asking about the meeting, the little girl said, "O Pa, it is such a good meeting, and God has blessed me, too." The next service found him there, confessing his neglect, and seeking his lost joy, which God restored, completing the happy experience of the whole family; so, too, verifying the words of inspiration, "A little child shall lead them."

W. B—— was a young man whose besetting

sins were dancing and drinking. He had been dangerously sick the preceding winter, but had vowed if God would raise him from his sick bed he would give him his heart and serve him the remainder of his life. God did restore him, and he attended the meeting. He received an invitation to seek the Saviour, and also an invitation to attend a ball the following evening. The evening came and he started to go to where the dance was to come off; yet a voice seemed to say to him, "Pay thy vows to the Most High," so he concluded under this impression it would be unsafe to attend the ball, and changed his course and went to the house of God.

A young man who had formerly been an infidel, but was converted at Hillsboro. during a meeting held by Rev. Hennings of the M. E. Church, was there, and during the evening testified to God's power to save, of his own deliverance and happiness. This greatly affected young B——, and when the offer was made, he immediately accepted the invitation, and came forward for prayer. He was soon converted and happy, and said, "I was invited to go to the dance, and to 'come without fail,' but I failed to come."

Thus God can so easily change our plans, and give us better ones, and change our hearts from sin to grace, if we will! A young man started from home with no intention of seeking religion

there, but just the opposite; yet, in yielding to gracious influences, he was suddenly delivered from the thralldom of sin. So often "God brings the blind by a way they knew not, and leads them in paths they have not known."

J. B.— was the son of an earnest Christian man, a member of our church. The father had long prayed for the conversion of this son who was thought to be in consumption. God had "bottled up those tears," and these "prayers had come up before Him," and now was the season for the coming of the answer. This son now became interested, and began earnestly to seek for pardon, pleading plaintively for mercy. Many times he seemed near to the kingdom, then the tempter intruded, and he feared to give himself in perfect trust to God. At one of our morning meetings he had been praying for an hour, but found no comfort, yet still refused to leave unless God blessed him. The father was seated near by, waiting anxiously to see his prayers fully answered in his boy's conversion. Brother Wilson, after other exercises, then sang:—

" 'Twas dark, and I with inward fear
 Stood, like a culprit, weeping near
The house in which my Saviour dwelt;
 Such pangs my soul had never felt.
A voice addressed me from within,
 Lift up the latch and enter in."

As he finished, James was weeping just outside

the gate of mercy, and the pastor addressed him :
“James, you are just outside there in the dark ;
come in where it is light, God welcomes you.”
Then, like the sinking disciple, he uttered the cry,
“Lord, save, I perish !” and was saved ; and,
while the Infinite Father welcomed him to his
bosom, the earthly father clasped him in his arms.
The young man is now a steward in the church.
The enemy, always ready to prophesy evil, said
“they will all backslide ;” but the falsity of the
prediction has been proven by the consistency and
steadfastness of many of those who started
heavenward during this revival.



PREPARATORY WORK, OR PASTORAL
EFFORT.

CHAPTER IX.

“ O be not faithless! with the morn
Scatter abroad thy grain;
At noon-tide faint not thou forlorn,
At evening sow again.
Blessed are they, whate’er betide,
Who thus all waters sow beside.

Barton.

REVIVALS are fruits reaped from sowings of gospel seed “ beside all waters ;” or as the Saviour puts it, on the “ wayside, the stony ground, the thorny ground, and the good ground,” by his ministering servants from time to time. This is the method rather than by a divine affusion, standing alone and apart from any human instrumentality, or any teaching of the Word of God, or preaching of the gospel of His grace. And it is not, and has not been, a law of spiritual action, that immediate and visible effects should follow the preaching of the gospel. How far this may be the fault of the agent remains an undetermined question.

As in the natural, so we find often in the spiritual, the seasons stand far apart of the sowing and the

reaping. The process of development reaches through a series of widely varying conditions, and continues in a course of imperceptible, yet positive activity to its completion.

“ Cold, heat, and moist and dry,
Shall foster and mature the grain
For garnerers in the sky.”

It is not assumed that a positive and present effect is not attained in the ministration of God's Word, but the ultimate end (saving in exceptional cases), is reached only in a period beyond, and possibly after the lapse of years and decades.

Then—

“ Sow on in faith!
Sow the good seed! Another after thee
Shall reap. Hast thou not garnered many fruits
Of others' sowing, whom thou knowest not?
Can'st tell how many struggles, sufferings, tears,
All unrecorded, unnumbered all,
Hath gone to build up what thou hast of good?”

Yet doubtless a very distinct object is before the mind of the earnest and animated preacher, the pious, devoted member, the true spiritual guide, and the sermon of the preacher, the prayer of the member, and the lesson of the teacher, have kept in view the grand end to be attained by religious effort, and each one by faith has anticipated the accomplishment of their purpose, near by, or remote from them, in partial or in fullest measure.

The faithless do not sow.

Where men use the appliances of religion, employ its agencies, and devote their energies to further the end they have in view, with a hope graduated to the measure of their work, the potency of the means, or the singleness of their purpose, they go forward toward the ultimate goal. Since the days of Christ and his apostles such religious work has proceeded. From then till now, the object has been well-defined, and has been one. To teach the truth, and preach the gospel, has been avowedly to save the souls of men. To educate, and elevate, and humanize, apart from something else more ennobling and grand, might seem enough to evoke the mightiest energies of a human being; but these flow forth as resultants of the process of soul-saving to which God's ministers are called. So in view of saving men by Jesus Christ and bringing the peoples of the world into inward and outward harmony with the teachings of the gospel, pastoral and ministerial work has progressed from age to age. The gospel's full and completest triumph, its final success and accomplished end was in a measure adumbrated in the wonderful affusion and its miraculous effects following the preaching of Peter on the day of Pentecost. To this end is the gospel preached by every real minister of Jesus Christ. For this the workers

of every age since apostolic times have been engaged, and if no generation has seen its complete fulfillment, the fact remains, this and all preceding ones have sought for its attainment. Each minister of Christ has gone forward in his appointed sphere, recognizing that the law of the religious realm still holds good,—“One man soweth and another reapeth.” So no time is barren of workers, no period destitute of fruits. There are special seasons of ingathering, but hard years of seemingly unrequited labor preceded them, and thus with the divinely planned arrangement of compensations the work continues. Doubtless our special employment and varying exercises in religious life are well apportioned and profitable to both the laborer and those whose good he seeks. We need not give ourselves to sad repinings if our ideal of success as pastors and preachers is never reached. Jesus did years of sowing, while others reap the harvest.

“ ’Tis much only to sow good,

’Tis much to sow that which *another* reapeth.”

A great host has gone before us, so the way is plainer. A vast multitude has toiled in the fields and garnered not, or garnered little, where now the “fields are white,” and the “harvest is shouted home.” Some time before the shower the clouds had been gathering for the rainfall. Many an one had given a lusty stroke upon the

flinty rock before the final shock that rent it into splinters. A word, it might be now, but it had been lines, and chapters, in the years before. Wesley did not enlist his mighty army among the savage tribes, or Whitefield win the multitudes to Christ from among the uninstructed, nor Finney and Maffit from 'neath the feet of silent pulpits, nor Moody and Sankey from where no gospel church was ever planted and the preached word was never heard. Yet it is not claimed that exceptions do not break the chain of law. Some cases, to the glory of God's grace, do come to declare the untrammelled sovereignty of Heaven. Such was the conversion of the Jailer, and the ingathering on the day of Pentecost. Prophetic vision saw these erratic lines of action, and portrayed them with inspired touch, saying, "Shall a nation be born at once?" and, "before they call I will answer, and while they are yet speaking I will hear." Some men's lifetime may suffice to sow the seed and gather in the harvest, to preach the gospel, and see its ripened fruit, and in a "cutting short of righteousness" to behold this marvel of evangelistic power.

Such a life was that of Titus Coan among the Sandwich Islanders; John Williams, the Apostle of Polynesia; John Hunt, the first missionary among the Fejees; and Robert Moffat, the Father of South African Missions. But very

unusual exercises of God's prerogative do not change the general order of his administration, and so evangelical work goes on in ordinary, in well-defined, and easily distinguishable lines. Then let the plodding pastor, the pious teacher, and the silent worker in the great fields that God opens up for Christian work, in seasons of seeming barrenness slacken not his pace, or hold his hand, nor go with boding melancholly to his task. "Both he that soweth, and he that reapeth, shall at length rejoice together," and share, doubtless, in an equality of reward.

"There be those who sow beside
The waters that in silence glide,
Thinking no echo would declare
Whose footsteps ever wandered there.
Yet think not that the seed is dead
Which in the lonely place is spread:
It lives! it lives! the spring is nigh,
And soon its life will testify."

The work of regular ministrations, the effort of ordinary occasions, the duties of the pastoral office in its routine form are among the most exacting, often the least inspiring of any in the whole range of religious and philanthropic effort, and at times onerous and discouraging to the last degree. It has been a valiant band, a noble array, a grand division of God's militant host, that has proclaimed in dumbest ears, and to dearest souls, the truth divine, and with trumpet call has

never ceased to voice God's message to well, or poorly filled sanctuaries in Christian lands, upon the Sabbath day.

How pastors educate! How from the pulpits go forth a ceaseless tide of religious influence running on with cumulative force, reaching the maximum of height, or stage of overflow, when the Evangelist and sister churches all combine for a sweeping and glorious work of grace in seasons of revival! Yet it is dull to plod away in routine service, if one has no faith in the power of the preached word, no sense of a Divine call to the holy office, and gathers no inspiration from the grandeur of his work and the potency of the Gospel. Let the pastor hope for visible results, yet labor untiringly without regard to present reward. Let the ministry of the Word be the reflex of a warm, renewed, and loving heart, and God's servants will find both hopefulness in waiting, if Providence so appoints, and happiness in doing what a gracious dispensation may enjoin. It is not at a single bound the goal is reached, not by a stroke the book is penned, or by a note the song is sung; nor is the service of the sanctuary complete in any single form of duty,—but sermon, and song, and prayer, each supply their part, each going to fill a place in the larger perfected whole of religious worship.

In ministerial effort, in pulpit ministration, to

fill the measure of God's demand in Gospel influence, there must be conformity to ordained methods and established usage: so "precept must be upon precept, line upon line; here a little and there a little;" and the "teaching them all things that I command thee," must be as well as the "lifting the voice like a trumpet," and "crying aloud and sparing not."

Of all the accessories to the Word of God, and the influence of the Divine Spirit, none are so important, and so much in God's order in saving instrumentally as the Preacher of the Gospel. He is the most perfect attainable medium of access to the minds and hearts of unregenerate men. And his office is to continue, his work to be regular, uniform, and abiding to the end of time.

"I say the Pulpit (in the sober use
Of its legitimate, peculiar power,)
Must stand acknowledged while the world shall stand,—
The most important and effectual guard,
Support, and ornament, of Virtue's cause."

And yet a line does not give the import of the pastor's work; nay, a volume could not suffice to give the many-sided views of a subject so fraught with interest and deep concerns. We may well exclaim:—

"But who can e'er suffice
What mortal for this more than angels' task,
Winning or losing souls, thy life blood's price;
The gift were too Divine to ask,

Dread Searcher of the hearts!
Thou who didst seal by thy descending Dove
Thy Servant's choice, O help us in our parts,
Else helpless found, to learn and teach thy love."

Too few realize in its highest sense the honor, the importance, responsibility, and the resultant glory of faithful efforts in stated preaching, and the varied services of pastoral life. Unquestionably the foundation is laid here for all success in revival work. The multiplied rays of religious truth that go forth this way, from week to week, and year to year, focalize at length upon a given point, and in revival seasons fill the sanctuaries of the land with life-giving power, and an unwonted degree of spiritual light and heat. But as pastors may we not come to catch an inspiration that may be an indwelling presence in the human heart, giving forth a vital force to every sermon preached, freighting every prayer and exhortation, and energizing every presentation of the Word of God! Why may we not expect and claim a spirit-accompanying force in ordinary preaching? What assurances the Bible gives us, declaring the "Word" to be as a "two-edged sword," "like as a fire," and a "hammer that breaketh the rock in pieces," that maketh the "bones to shake," and "come together," and that even as one "prophesieth," to his wonder, the dead disjointed fragments of humanity not

only assume the living form, but “breath comes into them, and they live, and stand up upon their feet an exceeding great army,” the trophies of the preached Word.

“O ye of little faith,” may be truly said of many of God’s ministers, whose very manner, and whole expression, betray their distrust of God, and the Spirit-accompanying power of His Word. Doubt of success in preaching the Gospel, that ought to be “in demonstration of the Spirit and of power,” often paralyses our every effort,

Still, whether we reach the grandest present effects through the Evangelical preaching, or not, the fact remains that regular pulpit ministration is God’s appointed method, and his chosen servants, more or less, fulfill his purpose, standing as the “candle sticks within the churches.” And without the pastors preaching, and teaching, and his organization of religious forces, Evangelists, if any, would go forth to narrow fields, embarrassing labor, and partial success. His very calling is a resultant of regular preaching and pastoral effort. And his enlarged sphere of national or international import, and his success in gathering thousands and tens of thousands into Christian communions is made possible by the *pastor’s plodding* work. Before Evangelists enter them, the “fields are white to the harvest,” and his coming is often but the signal for “shout-

ing the harvest home.” His is the rallying cry for the ordering of all the forces, and the proper disposition of every agent at command. His coming is the signal for united and victorious effort. So we have,—Varied agents but a harmonious system; a complex but an efficient plan. “A wheel within a wheel” bears the spirit force along. There are many workers, but one work. There are “diversities of gifts, but one Spirit, —differences of administrations, but one Lord.”

So all of every order, every office, and every class, join in gospel work, and in millennial times, and heavenly places, will sing as *one* the victor’s song of triumph,

“Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance
’Mid the burst of holy song;
Brothers, we shall meet and rest
’Mid the holy and the blest.”

REVIVALS AT GILLESPIE AND COR-
RINGTON CHAPEL.

GILLESPIE.

CHAPTER X.

“Bethesda’s pool has lost its power!

No angel by his glad descent

Dispenses that diviner dower

Which with its healing waters went;

But He whose word surpassed its wave

Is still omnipotent to save.”

Barton

AT the invitation of the writer, Mr. Wilson came to Gillespie, and we commenced a series of meetings on the evening of March 26, 1883.

Gillespie population is of peculiar composition. Many of its people, possibly one-half, are coal miners. They are proverbially migratory in character, and on this account, and not being ordinarily church goers, they largely remain strangers to church people, and usually are but little known by pastors of the churches. With the influx of this class, mostly foreigners, which begun about two years previous to the time of our meeting, came a large reinforcement to prevailing vices that were alarmingly destructive before they came. Religion, in its broad sense, dominating in the home, controlling in the action of town

boards, and giving all business the coloring of its morals, and the savor of its sanctity, had always been sadly wanting, and now seemed nearly powerless in the face of reinforced opposition. The business of saloonists took on large proportions, and the utmost possibilities for evil in this direction, seemed for a time to be realized. The demoralizing influence of intemperance and kindred vices had made great progress, and threatened the whole moral fabric of society. So true is it that "Evil communications corrupt good manners ;" and as Pope poetizes it :

" Vice is a monster of so frightful mien.
As to be hated, needs but to be seen ;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Yet the faithful, earnest preaching for years, of various pastors, and the devoted and continuous efforts for the security of the young through the Sabbath School, had in some sense held in check the evil, and conserved the good, for both old and young. Still there needed to be a fierce combat with prevailing sins at the very outset of any revival work. And any religious leader must feel besides that there were very few prominent, active workers to aid him in his efforts. The majority of church members were women, and a number of these aged and feeble. Doubtless among those who were now infirm, and who could

no longer stand in the van of religious conflicts, a prayerful longing for God's work to prosper, and for a saving influence to come to their sons and daughters and neighbors, had for years filled a large place in their hearts, and in this revival they measurably found the answer of their prayers. As is often the case, too, we found, that for active efforts, and public work, we were largely dependent upon the women through the progress of the meeting. Still some came to the front, and gave aid and encouragement to God's servants in this religious struggle. Mr. Wilson soon found that his chief work lay in the direction of exposing vice, tearing the mask off of professional piety, and laying the axe mercilessly at the roots of common evils. Some were exasperated, wicked men writhed under the execrations of the fearless Evangelist, and more or less opposition was aroused on the part of easy-going religionists and open opponents.

The spirit of those, stung by the plain dealing of God's servant may be best shown in the light of an incident of the revival. An anonymous letter came to Mr. W. through the Post Office, running on this wise :

“MR. WILSON :—You are respectfully requested to tame your lying tongue, or if you cannot do that, to leave town inside of thirty-six hours. If not, you'll bear the result.”

This was read from the pulpit to the congregation, and commented on freely, and was helpful rather than detrimental to the success of the meeting.

“Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain;” thus God’s servants found in this contest with the adversaries of religion.

So, regardless of threats, unheeding of fears, the Evangelist moved on, and the work progressed. The revival influence was manifest, in its beginning, among a class of girls of some 14 years of age. These were the first making a profession of religion, and during the following weeks they were efficient helpers, singing, visiting, and talking to their companions, and laboring with unremitting zeal. Mr. W. did but little preaching. During the day we visited, and talked with all classes, at their homes, in their shops, and on the streets, and some of the expressions or incidents of the day usually furnished the subject for the exhortation at night. There were conversions from nearly the beginning of the meetings until the close, which occurred on Monday evening, April 16th. Nine was the highest number of conversions any day.

During the three weeks, fifty-eight persons gave their names as having experienced religion, or been reclaimed.

Of the value of the meeting as a religious influence, inviting, and holding the attention of the people in this direction for such a length of time, we may not make even an approximate estimate. Of its importance as a force in individual life, and in giving shape to specific character, we may not know; yet of its opportunities for the irreligious to start in a godly life, and for God's people to do valiant work for the Master, it was of vast and immeasurable value.

“ This is that moment; who can tell
Whether it lead to Heaven or Hell?
This is that moment; as we choose,
The immortal soul we save or lose.”

The Jubilee Services on Sabbath, April 15, beginning with Praise Meeting at 9 : 30 a.m., were largely attended, deeply interesting, and, doubtless, of great profit to many who were permitted to attend. Certainly God's power was wonderfully manifest, and memories of a delightful season of revival influence will linger long with many, and it may be hoped that from the glory world, at last, some will look back to those weeks of special effort as the turning point in their religious career, and thank God for the saving grace that came to them on that occasion. May the sacred influence of that revival season long go forth as blessed perfume in religious life.

CORRINGTON CHAPEL.

“ There are moments of life that we never forget,
Which brighten and brighten as time steals away;
They give a new charm to the happiest lot,
And shine on the gloom of the loneliest day.”

Corrington Chapel is a country church six miles north of Bunker Hill, belonging to Gillespie Circuit. The chapel is a new, pleasant, commodious building, erected during the summer and fall of 1882. A protracted meeting, conducted by the writer, aided by the Rev. James McPherson, of Jacksonville, had been held about the 1st of January, 1883, resulting in 25 professions of religion and 17 accessions to the Church. After the Gillespie meeting we invited Mr. Wilson to aid us in another effort at the chapel. He was to have been with us on the evening of April 23d, but failed to get the communication sent him. We had a meeting Monday, and also Tuesday night, without hearing from him.

Tuesday night, when the invitation was given, six persons arose for prayer. So a revival spirit prevailed from the very beginning. It was the corn-planting season, yet many came, and some twice a day for weeks.

The religion here is of the steady-going, even-running, reliable kind, capable of some ebullitions to be sure, yet always flowing in a forceful,

vigorous tide, and though not noisy and demonstrative, yet active and efficient.

On Wednesday evening, much to the satisfaction of all, Mr. Wilson came. By Sabbath the meeting had gotten well under way. Mr. Wilson had gotten to understand the people, and the people him, and a general good feeling prevailed, while a number had by this time professed religion. Each of us had appointments at distant churches for Sabbath the 29th. Bro. Wilson drove in a buggy, by changing horses, 54 miles, and preached twice during the day ; the writer, about half that distance, also preaching twice, and both were back at Corrington for the service at night.

Monday night the 30th, the largest number came forward to the altar for prayer of any night during the meetings. Some said there were 19, some said 20 ; at any rate, every one of the number made a profession of religion before the service of the evening closed. The revival swept on in great power, day after day, and persons came for ten miles in various directions from the surrounding country and towns. The Presbyterians of Plainview, with their pastor, Mr. Patchen, attended most of the time and worked efficiently.

Sabbath, May the 6th, was a memorable day for the chapel. It was the time of our Jubilee over the conversion of one hundred souls. The

Praise Service was at 9 o'clock a.m. One professed religion during that hour, and the revival influence was so strong that it looked for a time as if it would be impossible to proceed with the preaching service at the hour for which it was announced. The Sacrament of the Lord's Supper was administered to 150 or more deeply interested communicants at 3 o'clock p.m. During this service the tide of divine grace and power swept over the whole assembly. One aged sister, whose face beamed with more than earthly joy, said, "This is as near heaven as I ever expect to get in this world;" while all felt "it is good to be here." The people of Bunker Hill had been pressing Mr. W. to come and conduct revival services in that place, and on Thursday evening, May 10, while still much interest was manifest, we closed the protracted effort.

At times during the progress of the meeting it seemed as if every one in attendance would yield to the gracious influence, and very few continued to persist in open opposition. When the meeting closed, of the families of the neighborhood, there could be counted from 17 to 20 in which there was not an irreligious person left. The community was the most nearly entirely religious of any we ever knew. There were grand workers of both old and young in the Church, and many were added to it who give promise to be efficient and earnest

laborers for years to come. Young ladies vied with each other in their efforts to win the irreligious, and did much to forward the work by their faithful personal endeavors. Persistent, steady and consistent service has always been the order at Corrington Chapel, and those now maturing in Christian life will doubtless retain the best characteristics of the Church of the olden time.

The influences for good set in motion during this revival season are certainly to continue as a living force for many years to come.

Let us each strive to keep alive the good, foster the graces of religion, and do some worthy work for the cause of God.

“ By thy trustful calm endeavor,
Guiding, cheering like the sun,
Earth-bound hearts thou shalt deliver
O! for their sakes press thou on!”



CO-OPERATION OF CHURCHES.

CHAPTER XI.

“ Thus to the Father prayed the Son,
‘ One may they be as we are one,
That I in them and thou in me
They one with us may ever be.’
Children of God! combine your bands,
Brethren in Christ! join hearts and hands,
And pray (for so the Father willed)
That the Son’s prayer be fulfilled.”

HOW vain the efforts of discordant churches !
In this lies the secret of many a failure in attempted revival work. The pastor may be a skillful leader, a competent and discerning guide, and a faithful and earnest worker, and yet find all the purposes of his heart, all the devisings of his mind, and the most consuming effort of his life, rendered wholly or partially abortive by the inharmonious action of churches, and the lack of co-operation, either designed or otherwise, of those through whom he must reach the outer world. The agencies for good are not so directly operative and efficient as to touch humanity in all its springs of action, and produce the best at

tainable results apart from the influence of religious people. The few may give faltering adherence, or even hearty and enthusiastic following, only to be paralyzed in their influence, or defeated of their ends, in the positive opposition or simulated friendship, of a larger number whose very breathings are blighting to every bud of hope in religious work. The successful worker never stands alone, or seeming to stand alone, his attitude is such that his position is only to be defined, and then at once he gathers around him, and in closest concert of action with him, the religious forces at command. It is true, where there are no churches, where God has no people called and named for him, and religion has no representatives in professed discipleship, then God's work may proceed by other methods. But the fact remains that the ordained plan is to reach the unconverted through the agency of those who are confessedly religious, and the influence of religious life is one of the great factors in the enlightenment and reclamation of the dark and sinning world.

The form in which the Saviour puts the case in showing church responsibility is clear and plain, and in perfect harmony, too, with prophetic deliverances touching the depositories of religious forcefulness and power.

Isaiah calls the Church to "put on her strength,"

to “arise and shine,” and continues to portray the power and influence of her holy life, by saying,—“The Gentiles shall come to thy light, and kings to the brightness of thy rising;” while Jesus declares, “ye are the light of the world, a city on a hill.”

“Lord, thy church is still thy dwelling,
Still is precious in thy sight,
Judah’s temple far excelling,
Beaming with the Gospel’s light.”

It is plain a sad and grave defect may mar, and measurably obscure the light of the Church’s life, when from any means or on any account, or from any cause planned for, or accidental, the fount is not fed and fostered. Inharmony may dim, and strife and unchurchly feeling may extinguish the light entire. Too often the full force of religious life, and the full glow of churchly light, are hampered and circumscribed by the want of cordial sympathy between the minister and his people.

There is scarcely a pastor in all the land, of any considerable experience, but has had cause for complaint, just ground for dissatisfaction, at the want of cordiality on the part of those he serves, or the positive withdrawal of moral support, in seasons of his greatest need,—at times when he had planned for enlarged usefulness and greater success in religious work.

To be thwarted in one's designs in endeavoring to attain a measureable degree of growth of church life is an occurrence so common in the duties and work of the pastor as to come to be counted on, in any reckoning made for doing good, as one of the likely contingencies.

Have not churches more or less often whims? Have not aggregated bodies often the spirit of the members that compose it? May not a people take a notion, may not a multitude agree without consultation? May not a strange purpose seize on thoughtless, or more thoughtful persons, manifesting itself in a withholding of moral support from the Pastor? Surely the want of co-operation, the lack of sympathy, is not from a spirit of diabolic action, not from a well formulated plan for the Pastor's and the Church's defeat, yet notwithstanding the lack of calculation, such course may be freighted with the direst results, and encumbered with a weight of responsibility sufficient to make a multitude shudder to assume it. Who can be most ready? Who will gladly go forward? Who will give the most cordial support to the Pastor? Who will be most steady in co-operation? These and kindred questions may readily arise in the minds of God's ministering servants, but do they find place in the thought of Church people, and if so, do they call forth the glad response of, *I will*, and the hearty Aye, and

Amen? Are there not wanting in every Christian Communion (in times when the heart-burdened, or overtaxed Pastor finds his "hands hanging down" with uncontrollable weariness), Aarons and Hurs, to "stay up those hands" to a victorious hour. There is often a disposition to wait, and question, and hesitate, and give only a partial support, at the point where one needs hearty sympathy and earnest co-operation. There must if greatest good is done, in any gospel sense, be obliviousness in regard to many human weaknesses, and sinless frailties, and indifference to such minor things as forms and methods, and heartiness of accord in every sense, and everywhere, and at every point, where the true spirit is maintained, and one grand end is sought.

There ought to be that generousness of soul, of Christ-like character, which, however much the outward form may vary, while the purpose and object sought are one, would place each worker in completest fellowship with every co-laborer in the wide field of religious effort.

"There is no man," said Jesus, "which shall do a miracle in my name, that can lightly speak evil of me, for he that is not against us is on our part."

"In many things the Church may disagree,
But all should have concern for Charity:
All must be false that thwart this one great end:
And all of God that bless mankind and mend."

'Tis true the Pastor stands so related to his flock that often he sees and knows too much. Many minor and unimportant things, unknown to strangers, force themselves in such attitudes before him, that they get attention wholly undeserved, and often prove seriously detrimental to his work. He may know often what he would be glad if it were possible not to know, and what if he had never known would have left him free and untrammelled in his action, that would have been more happily and wisely taken. By the prominence of minor things Pastors may be influenced to a party course, and arouse factional opposition, where obliviousness might have fostered harmony. He may give acquiescence where plans are shrewdly laid, or opposition where it may by covert course be sought, in either case finding himself in party hands for party use. The Evangelist steers clear of such entanglements, as much or more, from non-acquaintance as from studied effort.

In many fields God's work is marred, and Church progress hindered, and every religious interest doomed to suffer, not so much for lack of ability of Pastor or people, as for lack of harmony between them. The painstaking, the prayerful, the thoughtful, and best intentioned preachers, have often found cause for sorrow, and ground for just complaint, at the lack of unanimity in

the action of religious people. It does come to pass true enough, and so often too, as almost to lead to the conclusion that the thing was so by ordination, that the stranger can get nearer your religious life than the one who has always known you;—and he who had no claims of friendship or intimate relationship, could exert a more commanding influence than the one who by churchly allotment was the true spiritual guide and counsellor. But then may we not find a rational solution of this problem? Mayhap you who know your brother well, and are always with him, seeing him every day and being as one of the same religious family, fail to recognize a plain religious duty, and feel no lack of opportunity; while the stranger seeing he is only a passer-by, realizes in its full import, the “now” and “to-day,” of his time to act, and seizes on the auspicious moment to make direct and personal appeals.

Is a stranger more interested than my Pastor? This question is soon suggested, and many an illogical and false conclusion has been reached, and many unjust comparisons instituted, as the subject has been cursorily looked upon, and hastily decided. Vast as may be the bounds of evangelistic concern, it is not in the very nature of things so individually intense, so wholly personal, as are the love and interest

of the Pastor. But the multiform phases of duty devolving upon the latter, crowding the mind for recognition and notice, may possibly compel neglects in specific lines of work. Too many claims, too large demands, too exacting requirements, are often made ; and so in some direction there will of necessity be partial failure in meeting the large expectations of either individuals or churches. But the Evangelist comes in for specific forms of work, touches effectively certain lines of duty, and in every sense is a specialist in religious effort. This form of action is perfectly adapted to individual and personal attention, and makes itself felt in the aggregate by its direct and forceful effect on the unit. It is not strange for Revivalists to be more ready and better equipped for their particular department of effort than those whose service is more diversified and general in its forms. This very fact puts them at advantage over ordinary workers. The people question the ability of the pastor for this particular line of work, but yield assent at once to one whose reputation declares him a master in this department.

It is an indisputable fact that as to co-operation, Evangelists have largely the advantage of the ordinary preacher. If it be not a blameworthy thing, but rather a praiseworthy thing, it is at the least an unquestionable fact. It is not in-

variably true, but ordinarily so, that the stranger exerts a unifying influence that would be unattainable to the man familiar with all the discordant elements and factional forces of congregations and churches. Sometimes the novelty, sometimes the peculiar methods, often the pure devotion of the Evangelist to his work enlists the interest and wins the support of religious people. Then the invited worker can make exacting demands that must meet with ready compliance, or he declines to work at all. He receives assurance of sympathy, of a hearty endorsement by pastors, official boards, and even of the membership of churches, before he begins a single service. So he comes to an expectant people, a ready people, a waiting people, a harmonious, pledged, and sacrificing church or churches; and from the moment of assuming the control of the forces at his disposal, he goes unembarrassed at his task, with no thought that there will be reluctant acquiescence, doubtful compliance with his commands, or any coldness toward him in the progress of his work. From this advertised state of things there comes a moral force of incalculable weight. Every utterance, every movement, every varying phase of service, song, or prayer, or exhortation is vitalized by its agency.

The ministers of churches, often of every name, accord pre-eminence to the Evangelist, in

his position of proffered captaincy of God's hosts, while hundreds of earnest, pious men and women yield ready service in whatsoever department it may be needed. Each added worker gives fresh momentum to the volume, and a gathering tide sets heavenward at times, and under certain religious conditions and surroundings, becomes almost resistless in its force. These harmonized, gathered forces, marshalled in a common line, illustrate with matchless power the oneness of religious life, the identity of experience, the truth of Christian fellowship, and the supremacy in the Church, of Love to God, and "good will to men."

"One sole baptismal sign,
One Lord below, above,
One faith, one hope Divine,
One only watchword love;
From different temples though it rise,
One song ascendeth to the skies."

And may not one of the grandest ends possible for any worker to attain be that of bringing together in cordial sympathy, hearty effort, daily devotions, and ready sacrifices, the followers of Jesus, of every name and order, and in this way, in unaffected manner demonstrate the spirit of a genuine Christian Brotherhood?

BUNKER HILL REVIVAL, AND COM- PARATIVE VALUES.

BUNKER HILL REVIVAL.

CHAPTER XII.

MR. WILSON assumed the charge of the meetings at this place on Friday evening, May 11, 1883. On the first evening a large congregation was present, and a marked interest was manifest. Seven persons presented themselves as seekers, and five of these made a profession of religion that evening. From day to day the work progressed with increasing momentum, until a general awakening prevailed in the community; and the churches, especially the Congregational and Methodist, were roused to unusual activity in efforts to win the irreligious and influence men to a better life.

The Bunker Hill *Gazette* at the conclusion of the meetings wrote as follows:—"The great feature of the revival effort in this place was an all-day Jubilee service held last Sabbath. The day meetings, commencing at 9.30 a.m., and closing at 5 p.m., were held in the Congregational

Church grounds, and evening service in the church. Nearly one thousand people attended the morning meeting, and one half as many more that in the afternoon. Rev. Wilson delivered an excellent discourse at the former service. In the afternoon brief addresses were made by the various resident clergymen, and the sacrament of the Lord's Supper was administered in accordance with the usage of the M. E. Church. In the evening a praise meeting was held, the congregation being one of the largest ever assembled within church walls at this place. Rev. Wilson followed in an address to young converts, impressing upon them the necessity for identifying themselves with some church organization. On Monday afternoon a prayer and praise meeting was held in the Methodist Church. In the evening the final meeting was held. This revival effort, which has continued for three and a-half weeks, is one of the most successful ever held in this place, and has been fruitful of great good. The number of professions is reported to be 132, but of these quite a number have not been conversions, strictly speaking, but a re-awakening of those who had become cold and careless. A most excellent result of the meeting has been the unification of Christian people, the healing of dissension, and the arousing of a warm spirituality on the part of the churches. To this time up-

wards of thirty persons have connected themselves with the Methodist Church, and others will follow at an early day. The other churches will also receive considerable accessions.”

.

COMPARATIVE VALUES.

“ His law is action: gates of power
Stand open in his view:
A restless soul, a holy zeal
Shall give him entrance through.”

If he gives attention at all to the subject, the Evangelist may have occasion to think of his work, from the haste in which it is done, as likely to have a correspondingly early completion. The strain on brain and nerve, the tension great and continuous, places one under the law governing in such exceptional cases,—and not under the law and penalty, operating in the case of the ordinary thinker and worker.

The man living in constant revival may find partial exemption from the penalty affixed to intemperate labor, through the stimulus that comes by the Divine Spiritual Agency, manifest in these

gracious outpourings, and in a measure counter-acting the destructive influence resulting from mental and physical exhaustion. But the enthusiasm and uninterrupted toil of the Evangelist may give clear intimation of the fact to him that in his course of immoderate effort he is certainly hastening the end of life, or the end of labor. Now with this condition, and with this prospect in view, are there any compensations to which this class of workers may turn their thought?

With such facts before us as we have mentioned some will doubtless argue that Evangelistic work is deficient in a sense that goes to make one's life and service in the religious domain a success. That is, the life and work of the Evangelist are of brief duration compared with either that of the teacher or pastor. So we are apt to conclude that there is some element wanting to make the life a well-rounded and perfect one. But the value of the Revivalist's service is not to be measured by the ordinary standard, but by one of different kind, yet we shall assume one equally true. Let us examine this subject in a mathematical way, and see what result shall be reached by the method of figures. Ordinarily the Evangelist preaches every day in the year ; but making proper allowance for time lost in changing from place to place in his work, and what may be absolutely essential for rest, we may thus reduce

the time he ministers to the great congregations to three hundred days in the year.

Here let us make note of the fact that his audiences are nearly always of the maximum kind. Then suppose that his congregations at his evening meetings, for these are the chief religious gatherings in revival seasons, shall average three hundred persons. We shall then find that three hundred multiplied by three hundred will give us ninety thousand as the number he addresses on the subject of religion in these nightly meetings during the year. And, besides this, he usually meets the most interested church members, and many awakened enquirers, in a service at some suitable hour during the day.

Now let us examine *per contra* the work of the regular pastor. We shall assume that he ministers to, say two hundred persons for fifty Sabbaths and forty secular days in the year. This would give us an aggregate of eighteen thousand persons to whom he preaches the gospel during the year. If it be said that the calculation is at fault from the fact that the pastor has two services per day, we answer that the afternoon meeting where the Evangelist labors is of such import as to equal either one or the other of these. We may then fix approximately the average term of efficient pastoral service at twenty years. Then we find the Evangelist's *one*

year equivalent to *five* of the pastor, if we reckon his efforts in preaching to be as efficient as those of the man in the regular work,—one preaching to ninety thousand in one year, the other the same number in five years. In summing up the total results we find that *four years* of Evangelistic work is equal to a *life-time* of service of the regular pastor. In other words, the Evangelist makes up in speed for what is wanting in time. The methods of the two stand somewhat in relation to each other as the traveling by rail of to-day to the stage coach journey of a great while ago; or as the process of communication by telegraph to the more tardy mode of letter conveyance by mail. Then we should make account of the fact that the Evangelist rarely works when the material at hand is other than at the white heat of revival times, and when almost every possible combination is secured to give point and efficiency to his every appeal. There is no purpose in this comparative view to magnify the work of the Evangelist, and by contrast minify that of the pastor,—since in a preceding chapter we have stated our thought on the value of “Pastoral Effort;”—but our desire has been to set in its true light the exhaustive labor of this class of religious workers, and show that there are abundant compensations for it.

It has seemed apparent to us that in special

cases a life-time work might be wrought out at lightning speed, and that one might as effectually meet the demands of the times, and as certainly fill up the measure of usefulness by the rapid as by the slow and plodding process. Still we shall find that brilliancy will be offset by brevity, and large and speedy results attained at the cost of an early enforced suspension from active ministerial effort, or a removal in mid-career to Heaven's reward and rest. Yet surely one may have no cause to mourn whose "zeal" has in a measure "eaten him up," and whose race was run by rapid strides;—while others, as God may will, shall journey by tedious round to reach the goal, and shall find themselves happy in their lot, and pleased, and satisfied with a long career of steady work. One's "Sun may go down at noon," as did a Summerfield's by God's appointment, and yet in far off worlds shine more bright, and long, for an early, earthly setting. The compensations in God's administration are among the mysteries of that government that has control of all the minutest forms of life, and deals in completest justice with each specific and separate subject of it.

PREACHING AND EXHORTATION.

CHAPTER XIII.

“Persuasion, friend, comes not by toil or art,
Hard study never made the matter clearer;
'Tis the live fountain in the preacher's heart
Sends forth the streams that melt the ravished hearer.”

THE gifts of God to men are of varied kinds, both as to intellectual and moral capabilities, and are as fitting as their difference of form and face.

Thus this idea is set forth by apostolic teaching :

4. Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man to profit withal.

8. For to one is given by the Spirit the word of wisdom ; to another, the word of knowledge by the same Spirit ;

9. To another, faith by the same Spirit ; to

another, the gifts of healing by the same Spirit ;

10. To another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another divers kinds of tongues ; to another, the interpretation of tongues ;

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

Great preachers have characteristics marking their individuality, often preserving by strong lines of separation their religious, moral, or intellectual idiosyncrasies. They are unlike in manner and matter and temper. Massillon found no resemblance in Rowland Hill, nor Whitefield in Wesley, nor Jonathan Edward in Adam Clark, nor Bascom in Spurgeon, and so on through all the long list of pulpit prodigies.

So, too, of those less distinguished, making the vast body of ministerial and evangelistic workers of the ages. We shall find one a tearful pleader, another a fearless denouncer, this one will breathe his utterances soft as the tones of an Æolian harp, that one's message will come in the clarion notes of the trumpet's call. Here one will speak in the language of Scripture, then another in the gem-like forms of *poesy*. One will give emphasis in incident, another in experience, while some one may by a peculiarly happy faculty or gift voice his ministration in a combination of every style

Some of God's servants will keep his hearers in solemn frame, others in mirthful, or saddened mood, by turns ; one will seek excitement, another strive to quell it, yet each achieve a success, and gain the object sought, even if it be by means widely divergent in their forms. Thus the gathered throngs of hearers, the multitude of anxious listeners receive God's message from every possible variety of agents, in every conceivable phase of expression, and in all the modulations of tone and temper known to human beings.

To move the hearer by legitimate means, however varied the means may be, is at once the plain prerogative, and must be the studied purpose of every ministerial worker. So he may "win souls" is the absorbing thought and consuming desire of the "ambassador of Christ." It may matter to him but little whether it be by the agency of sermon or song, or prayer or exhortation, or sigh or tear, so God's work is done and souls are saved. He is wise who levies on all appliances, wields all force, tries every method, uses every help, and neither overlooks nor neglects the least of all God's ordained agencies for good. An unskillful workman may overdo in the sermonie method, and wear out an audience and religious interest by persistence in presenting the dull platitudes of formal discourse, or being disposed to another form of approach may mar the

effectiveness of his ministry by a continuance in a studied and arranged-for course of song service and exhortation. Great gifts in any one direction may lead to overwork in the particular vein for which one's special capacity may seem to fit him. The most happy method is a golden mean, neither too much preaching nor too much of exhortation; not an overdoing in the department of ministerial or lay exercise, but a judicious blending of them all. Yet some workers knowing of only *one* source of power as their chief dependence to arouse men to action, to awaken men to a sense of their sinfulness and danger, and to get revival influence started, and moving in successful and dominating power, make this almost their sole resort in their ministry of years. And it may be better to overdo in efforts at set preaching, or formal exhortation, or routine prayer or praise service, than adopt a method with which the Evangelist may not be in harmony, catching at something he knows not what, thereby only calling attention to his ignorance or awkwardness, or both.

Certainly Harrison would fail if he depended upon preaching, Moody if on singing, Philip Phillips if on anything but song, and Summerfield and John Newland Maffitt if they had rested on anything but their seemingly inspired sermons. In revival services a plan more or less of one general

form must be adopted. Some *parts* of the service cannot be omitted, however much the parts may be transposed, or forced by exigencies into disproportionate form, or crowded into abnormal places in that particular hour of devotion. Circumstances, people, churches, and conditions may widely vary, and these must impart some special phase to each particular revival service and season. Adaptation must be studied and providential indications must always measurably influence one in doing the best religious work. Preachers cannot always conduct every service even to their own liking; sometimes before they are aware of it, it may, in a measure, be beyond their control by providential interference, and no arranged-for programme could be carried out. It would be a very grave blunder when such a positive Divine interference occurred to still endeavor to keep the services to the line of human methods, and measurably ignore God's plainly indicated course of action.

That is to say, suppose a preacher might find, on beginning a service at the appointed time, such a state of religious feeling, as that an attempt at regular preaching would tend to suppress rather than heighten the fervor; it would surely seem to be great unwisdom, if not vain presumption, to persist in the delivery of a set discourse, when evident that persons were in just the frame at the

outset one would wish them when the sermon ended. The greatest measure of success should be the aim, the fullest scope to Providential leadings, even if for the time the preacher must be content with a position of seemingly lessened importance in his work.

Any good man, any great captain, any worthy Evangelist should welcome the sway of spiritual power that might start the "Eldads and Medads to prophecy in the camp," even though for the time his reputation for great preaching, or successful generalship, must be measurably eclipsed thereby.

It is well for men, even the greatest and the best, to sink into insignificance at times, and reverently bow as novices in the realm of religious forces, in the presence of that all-quickenings, all pervading, all-conquering spirit, that energizes alike the greater and the weaker human agencies.

"The Spirit of God
From heaven descending, dwells in domes of clay:
In modes far passing human thought, he guides,
Impels, instructs."

His must be a closely attentive ear, and a nice discriminating sense of hearing, to enable him amid the din and above the roar of earth's commingling voices, to catch the tones of zephyr softness, of God's inward breathing Spirit, delivering to His servant the message of love to man. Yet

that message comes, and comes in the freshness of a new creation, and enters as a sweet mystery into that listening ear, and to that receptive heart, to come forth voiced by God's servant, at the supreme moment for its appointed work. But is not that claiming too much of an inspiration? Surely not if the messenger is "called," "anointed," "sent." God said to Moses: "Thou shalt speak and say, and, Speak all that I shall command thee;" Ex. vii., 2.

Ehud said: "I have a message from God to thee," as he came to the King of Eglon in his summer-house; *Judge ii.*, 20. And so of every servant of God sent to slay a sin.

When Ahimaaz would let David know of Absalom's death, *Joab said*, "Wherefore wilt thou run my son, seeing that thou hast no tidings ready," and who can go unless God shall bid him, and prepare the tidings for him? *See Saml. xviii.*, 22.

"The words of the wise are as goads, and as nails fastened by the Masters of Assemblies; which are given from One Shepherd;" *Ecl. xii.*, 11.

Said the Saviour, "It is not ye that speak, but the spirit of your Father which speaketh in you;" *Matt. x.*, 20.

And in Pentecostal times, "The Apostles were filled with the Holy Ghost, and spake with other

tongues as the Spirit gave them utterance." *Acts ii., 4.*

And in all times the true minister can say, "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth;" *I. Cor. ii., 13.* And with a sense of constant dependence on God, in daily communion with Him, and with unfaltering faith in his promise, "Lo I am with you," His servants may speak with boldness, and find in their public ministrations that the Word is in "demonstration of the spirit and of power." Yet in the details as to manner and forms, a large margin is left for the exercise of taste, choice, judgment, and the influence of surroundings at the time of delivery.

A man may feel moved to preach it, or pray it, or sing it, or exhort it, and in any or all these methods, or in ways unnamed God's messages of life may be conveyed to perishing men. In any manner it may work God's will by its positive efficiency to justify his mercy and his grace to men. It need not be elaborate, it may be, yet he shall know of what it *ought to be*, who has enquired of the Lord. God's message comes and goes through the warm channel of the heart and

life, and by the pathway of vocal sound, and with language and action in harmony with the subject and object it wings its way to do God's bidding.

“And well without book or stole,
(God's words were printed on his soul!)
Into the waiting ear
He breathed, as 'twere an angel's strain,
The things that unto life pertain
And deaths dark shadows clear.”

How simple at times the form! How strange the results that follow! How surprising the force of gospel truth!

A minister said, after reading in a morning meeting the Lord's prayer, “Now how many of you can say, ‘OUR FATHER,’ let us see?” One young lady said, “I cannot,” and conviction came, and prayer begun, and revival work from that non-pretentious service, that morning hour. Who may not see that “OUR FATHER,” in that particular way, under the special influences of that hour was more efficient than the preaching of any elaborate sermon could have been. What a vast treasury is God's word!

“It always yields
To holy hands and humble hearts,
More swords and shields
Than sin hath snares, and hell hath darts.”

But let God's ministers meditate, weigh well, and make no mistake in the presence of waiting, wishful, expectant and perishing men. Go into

no beaten pathway in religious work, simply because less effort may be needful, copy no ministerial worker, because his style and methods have been crowned with success ; nor be a servile imitator in matter or manner, diction or delivery of distinguished preachers, or eminent and grand revivalists. In native purity, in unaffected simplicity, do the work of God, "rightly dividing the word of truth," giving each his portion in due season. Especially should God's servants be free from pulpit airs, pulpit hobbies, and trifling speech.

"He that negotiates between God and man,
As God's ambassador, the great concerns
Of judgment and of mercy should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To beak a jest when pity would inspire
Pathetic exhortation: And to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart."

Let them adhere to an unaffected style, to legitimate methods, and thus with sincerity and zeal move in the sphere that God ordains. There is such a thing as a happy blending of the beauties of truth with forms of expression, style of delivery, tones of voice, and qualities of action, so as to seem in perfect harmony with the peculiarities of the occasion or state of feeling. Naturalness is always taken at its value. A studied attitude is readily detected even by the untutored observer,

and put at proper discount at the bar of human judgment. Catching on to the novelties of inventors in the realm of religious work, or seeking after the loud and startling for effect, may serve its purpose for the day, but neither will the work or workman endure the test of time. But Heaven guided, failing not, keeping pure, and keeping true, the preacher's work is the grandest ministry that human life affords.

“I saw one man, armed simply with God's word,
Enter the souls of many fellow-men.
And pierce them sharply as a two-edged sword,
While conscience echoed back his words again;
Till, even as showers of fertilizing rain
Sink through the bosom of the valley clod,
So their hearts opened to the wholesome pain,
And hundreds knelt upon the flowery sod,
One good man's earnest prayer the link 'twixt them and
God.”



COLLINSVILLE REVIVAL.

CHAPTER XIV.

THE material comprising this chapter was furnished by Miss Ida Willoughby.

“Oct. 15th quite a number of persons, some professed Christians, some unmoved sinners, some, possibly, penitent souls, were gathered at the Methodist Church in Collinsville, Madison County, Ill. It had been announced that the Revivalist, Rev. G. W. Wilson, would begin a series of meetings that evening. Failing to reach Collinsville by the first evening train, Mr. Wilson did not arrive until 9 o'clock. Still the audience remained, and were much gratified by the appearance of the Evangelist at that late hour. His very presence gave a kind of inspiration to the waiting audience, and prepared them for courageous work. His first move was to determine the number of professed Christians present, and thus at the outset discover who were his helpers. Then followed a short exhortation, and one or two songs, and dismissal.

The evening following the service was given

in part to the examination of the text,—“Set thine house in order; for thou shalt die, and not live;” II. Kings xx., 1. Here scope was given to thought ranging over the ground of life’s uncertainty, its possible unexpected termination, and the importance of preparation for its end.

Following this at the next evening’s meeting was a sermon from Mat. xvi., 26. The leading thought in the consideration of this scripture was:—The attainment of the world’s goods might bring much trouble and anxiety, and that without an heritage beyond life no opulence, no possessions, no treasure, would be of value. The preaching seemed at once to find a responsive hearing, and inquiries were soon extorted of “what must I do to be saved.” The members of the church were quickened, and revival influences were very soon apparent in the earnest and ready work of God’s people. As in most meetings of this character the timid soon became courageous, the weak strong, and nearly all aroused to put forth a vigorous effort for the salvation of men.

The community of Collinsville consists of a heterogeneous mass, though largely composed of coal miners, and those mostly are foreigners. Some of these latter seem to have had little moral or religious culture, and poor opportunities for hearing the gospel, or if possible, such advan-

tages have not been improved. With these there was a class, not large in numbers, who were persons of educational advantages and social position, who in a sense were the leaders of thought, yet sceptical and disinclined to any serious consideration of religious claims. The miners seemed the most susceptible, and the beautiful songs and earnest prayers of God's children soon touched a responsive chord in their nature. As they entered into a happy experience they began a most earnest work for their associates, and instrumentally did much to further the interest of the meeting. The testimony of young converts soon added force to the accumulating influences, and so the work took an enlarged form and became a theme and subject of absorbing interest. The whole town came more or less under the awakening influence, and many who had been sceptical came to see and acknowledge that the Divine power was manifest in this visitation. An old citizen remarked, after this wonderful revival had swept on in its conquest of hundreds of converts, that, "Infidelity is no longer preached upon our streets." Influential and leading members of the community made a profession of religion and came into hearty accord with the work. Two hundred and seventy-five during the brief weeks of work made a profession of religion, and one hundred and eighty-five souls were added to the

church. The Divine Spirit had been present in glorious majesty, and a tidal wave of religious power had swept over the village and community. The pastor, Rev. T. J. Davis, had been faithful and earnest in his endeavors to promote the work of religion in Collinsville, and found his hopes realized and his prayers answered in the wonderful outpouring of the revival of October, 1883.



SONG AND ITS USE.

CHAPTER XV.

“ Hail heaven born music! by thy power we raise
The uplifted soul to acts of highest praise:
O! I would die with music melting round,
And float to bliss upon a sea of sound.”

A VERY high estimate is put on this service in the Bible, and a prominent place has been given it in the Christian system. Songs are interspersed through the whole volume of inspiration, and specimens are there of touching beauty, used as the varied occasions called them forth. The pœans of victory were heard in song, and emphasized with the timbral of Miriam, when Pharoah and his host were whelmed in the waters of the sea, and Israel stood exultant beyond the power of the tyrant. The women sang, and thus gave expression to their joy when David slew Goliath, and Saul and his victorious army returned from the slaughter of the Philistines. And when that magnificent temple, whose glory was to fill all the lands, and be the wonder of the ages, was solemnly set apart for the service of

Almighty God, Solomon called to his aid, and gave important part in that grandest of ceremonials to a trained choir, whose music, vocal and instrumental, was to fill the Judean hills with the richest melody ever evoked from heart or cymbal. "It came to pass as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with trumpets and cymbals and instruments of music, and praised the Lord saying, for He is good; for his mercy endureth forever; that the house was filled with a cloud even the house of the Lord—for the glory of the Lord had filled the house of God." And in after years when the people were oppressed, made captive, borne along with overwhelming force, and disaster came upon the Church in Babylonish wars, the leaders of sacred song, with heavy heart "hung their harps upon the willows," and scornfully and mournfully refused to gratify their victors with the sweet songs that had made their temple vocal, and had reverberated amid their native hills.

This service, the natural gift of intelligent beings, has held its place in all the ages past as one great factor in religious work, and is destined to form a more prominent part of Christian worship in the years to come. The Prophet indicates that millennial times are to be

ushered in in the glad refrains of song, saying:

“The dumb shall sing and the solitary places shall be glad for them.” Then every convert in the day of his espousal to Christ shall find the prophecy verified in the “new song put in his mouth,” and the “praise unto God,” that wells up from a glad heart, and flows out in the rapturous notes of singing. When he begins his journey heavenward his steps are taken in keeping with the new and happy symphony of the sublime spiritual life he lives, and when he ends his pilgrimage on earth, he “comes to Zion with songs;” and the failing notes of earth mingle with the sweet and loud acclaims of Heaven—in that “new song of Moses and the Lamb.”

Thank God some phases of song belong exclusively to earth, and those of their type will have no place in heaven. The awakening and warlike, the sad and mournful, the funeral dirge and requiem, will never be voiced there, and could, if used, wake no responsive chords to answer to their note. No, we shall be done with forever many a piece that did important service in the Master’s cause on earth, many a hymn that thrilled with a glow of inspiration, many a song and dirge made needful and helpful, too, in our environments of sin, and neath our clouds of sorrow, not fitting for that glory state and undying world. We shall sing no more:—

“Show pity, Lord, O Lord forgive,
Let a repenting rebel live.”

Or,

“Am I a soldier of the cross.”

Or,

“Come on my partners in distress,
My comrades through this wilderness.”

Or,

“My latest sun is sinking fast,
My race is nearly run.”

Or,

“Hark! from the tombs a doleful sound,
Mine ears attend the cry,”

And no more will His disciples be called to sing the requiem of their Lord and Master, as on “that doleful night” before His death they sang, mid sob and tear, the last hymn before the crucifixion. No, these will be relegated to the regions of forgetfulness, or be remembered as the worn out garments of an age gone by. But how music charms! What potency in a song! It was this that gave relief to Saul and dispelled the “evil spirit” from his presence: and may we not from hence conclude that no melody floats upon the air, no song of heart content or good fellowship ever wakes the dark caverns of the lost? Here song has its proper sphere in the varied and incessant movements of both secular and religious life. How it lulls the babe upon its mother’s lap, stirs the patriot to noble and heroic

deeds, wakes to new and quickened flow the life blood of the sluggish church, and rouses to penitential and believing activity the soul of the deadest sinner !

Said General Viele :—“ It is the solace of man’s declining years, the voice of harmony, and the language that the angels speak beside the shining river.”

Said a minister, who was a practicing physician before his conversion ;—“ I attended at the sick and dying bed of a young lady, who was a Christian girl, and when she was dying, she with others sang :

“ O sing to me of Heaven,
When I am called to die,
Sing songs of holy ecstasy,
To waft my soul on high.”

When I heard this song, mid these surroundings, I rushed into another room and threw myself upon a bed ; some one followed to call me out. I could not go, I said : “ I am suffering, I have a tooth that pains me, for I was ashamed to confess that I was smitten with penitential grief, yet that was my real pain, and I sought and found relief for my ache of heart, by faith in Jesus’ blood.”

A Sunday-school superintendent of to-day said :—“ I was, in a neighboring village, too drunk to think of starting home, was lying down in some back room of one of the stores sobering off ; across a couple of lots was a Methodist

Church, and in it there was in progress a Sabbath School Convention. I could hear the songs sounding to me as the songs of Heaven, so that my whole being was thrilled with the touching melodies. I got up and started staggering toward the place with the deepest consciousness of my lost condition, and a determination to seek forgiveness, and lead another and better life ; which I did from that hour, God both forgiving so vile a sinner and aiding me to reform my life. Any one who knows of church work knows the important place song has in the service. One half or more of the religious force in any meeting is in this.

“ O what a gentle ministrant is music
To piety,—to mild penitent piety!
O it gives plumage to the tardy prayer
That lingers in our lazy, earthly air,
And melts with it to Heaven.”

Revivals do not go on, do not take on enlarged form, will not make headway against the dull formality of churches, and the cold and settled opposition of the world, without the song service full and free. When Moody preaches Sankey sings, Philip Phillips sings the gospel literally in every land, and leaves the preaching off, Harrison talks, and the grandest choir the churches can bring together makes melody in the heart, and pours it out in song. Wilson

starts a service with a solo, unites the congregation in a chorus, and infuses a life and spirit power into the gathered throng that the sermon of a mighty orator would not evoke. John Wesley was a wonderful Evangelist, but surely Charles, the master of sacred song, ought always to stand alongside, and as high on the pedestal of fame and honor as his elder and more favored brother. If one preached the gospel in its glorious *fulness*, the other sang it in its richest cadence, and we cannot, nor ought not, to divorce these wonderful revivalists, whose work swept the United Kingdom, and is now gathering its trophies in every land.

Some way, however, the joyfulness of song intensifies as the years sweep on, and while each epoch has its corps of noble hymnists, no age monopolizes all. To us the songs of to-day, burdened with salvation through Jesus Christ, Christian work, Heaven and endless life, are sweet and sacred as those embalmed in memory and made precious by their hundred years of use ; and just as much and completely meet the demands of our times as those of Wesley, Watts, Doddridge, Cowper, Newton, or Heber did theirs ; and all Christendom ought to do homage to the grace appearing in the songs of Fannie Crosby, Francis Ridley Havergall, P. P. Bliss and their compeers, as to the grace appearing in the inspired notes of

those more ancient worthies. If you awaken enthusiasm, if you set the emotional all aglow, and mean to touch all sensibilities you must evoke the power of song.

Chorus song must take its place and do its full measure of service, we cannot exclude it, it will not stay out, nor need we wish to banish it, since it joins all voices, touches a chord responsive to its note in the dullest, dearest, coldest, hardest heart, and permeates the living mass with its electric thrill.

The great revivals of forty or fifty years ago, when the effects were visible in bodily contortions and extravagant outbursts of feeling, the multitudes were wrought to this high pitch of religious fervor, not by the impassioned sermon, and the heaven-moving prayer alone, but by the swelling notes of the chorus hymn as it came pouring forth in full majestic numbers, or in subdued strains sweet as the songs of Heaven upon the gathered multitudes.

“Anon through every pulse the music stole,
And held sublime communion with the soul,
Wrung from the coldest breast the impassioned sigh,
And kindled rapture in every eye.”

Who has not at revival times heard the chorus of some favorite piece sung by children in the schools, heard it in the stores, and offices, and shops, upon the highway and in the fields, by

night and day, by saint and sinner, until the very air seemed vocal with a praise well-nigh spontaneous and almost universal. And then if cornet and viol, and organ combined, can touch the dull sensibilities, and start into activity the slumbering emotions that lie dormant through an hour of ordinary routine worship, let all these be joined in aid of true devotion and give added zest to religious service.

David, the great Hebrew hymnist, whose spirituality and deep-toned piety stand out so pre-eminent in all his songs, and so adorned his life with ever-during beauty, made voice and instrument true yoke-fellows in serving God, and wound up his melodies with exhortation to universal praise, saying :—“ Praise Him with the sound of trumpet ; praise Him with the psaltery and harp ; praise with the tymbral and dance ; praise Him with stringed instruments and organs. Praise Him upon the loud cymbals ; praise Him upon the high-sounding cymbals.” And commingling with the song of God’s redeemed, sounding like the “voice of many waters,” was the sweet toned harp, touched by the fingers of Heaven’s grand orchestral band. If it were sought or needed here is warrant enough for the use of instruments in devotional service, and an abiding consecration of them to religious work wherever and whenever God’s people might desire or demand them.

GIFT OF SONG.

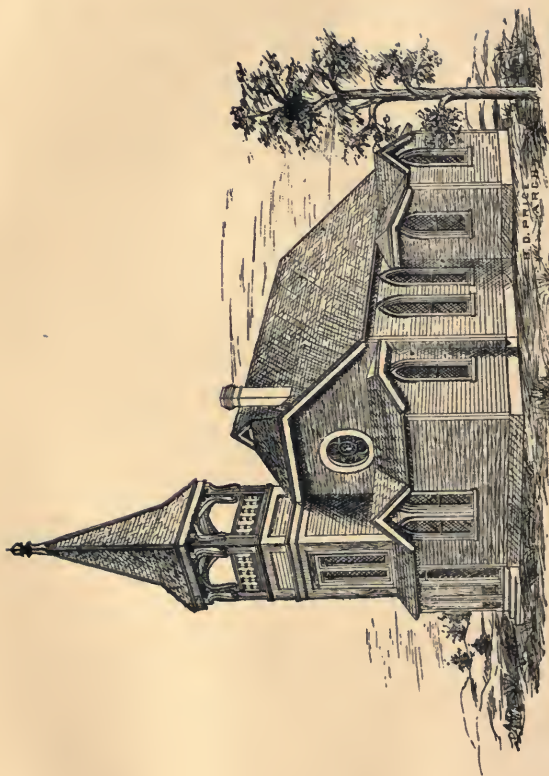
Mr. Wilson is a born singer. It comes to him, the musical turn, as the mathematical, or philosophical, or linguistical comes to others, bound up in the bundle of human life. One might make the science a study for an age and fail for want of adaptation or natural endowment in that particular line. Many an one has seemed to have a special fondness for music, and to be able to master its dry realities, or catch its symbols and hold them firmly in their written forms, who in all that pertains to vocal music were utter failures. Not so with our subject, he sings as lark or nightingale, because the instinct dominates in his constitution. Unlike many he makes no effort, and song is easy, and in singing it would seem, to an observer, he would never weary. Then he unites with musical voice and gift of song a taste chaste and cultivated, a readiness to seize on those utterances of the purest and best of modern hymnists, and the strongest and richest of the old, and give them a most touching and effective interpretation.

Hymns, new and old, gathered from all the sources of hymnology, are employed to arouse, inspire, or cheer, as occasion may require, and are called up at will, remembered by the score or hundred, and used to fit in every niche made possible to put them in revival work, and here and there

to set them as parts of a grand mosaic of religious beauty. Then to the gift of song he adds the other, of ability to play, and when an organist is not at hand, or does not suit him, or there is any obstacle in this direction, he assumes the post of musical performer with grace and ease, and by the very diversity of his talents he enlarges the scope of his influence. Then his performance is not a perfunctory one, as too often is the case with the stated chorister or organist, but is of the kind in which the heart is aflame, and the spirit is *en rapport* with the song and theme. When exhortation fails, and prayers are lifeless, and there seems a point has been reached where every service has declined in fervor, and unction and spiritual power are wanting, then the Evangelist, if he have not himself the ability to call in mighty prayer, so as to bow the very heavens and bring reanimating grace, must stand apparently nonplused and defeated for the hour. But if he be an organist, and have the gift of song, and voice as sweet as the chime of silver bells, and judgment quick to determine the course to take and expedient to adopt, and taste to select the very piece and melody for the moment, he is at his very best, where there would be an awkward dilemma for another worker; and here at times our subject gave scope to that fulness of power that comes of a double gift in a single line of ser-

vice. True there may be reasons for, and occasions of, seeming failure, where any class of gifts and any number of them would be unavailing, and what under ordinary circumstances might seem easy, with other surroundings might become the impossible thing to do. Still a nice discriminating power, a quickness of perception to catch the idea of what is needed, and is the very thing to do at a given time—the song, the chorus, the words, the melody, to use—is important almost beyond conception, and may be classed as a gift besides. This done at a juncture in religious service, and a whole worshiping assembly may be carried up by imperceptible gradation, or by one vast stride, to the very heights of religious fervor and spiritual power. So the revivalist of any, and all times, must, if he achieve the greatest measure of success, put a proper estimate upon the song service, and employ it in his work as a grand religious force.





M. E. CHURCH, NASHVILLE.

NASHVILLE REVIVAL.

CHAPTER XVI.

“Faith works with power, but will not plead
The best of works when done;
It knows no other ground of trust
But in the Lord alone.”

IN the morning, Sabbath, December 30, at 11 o'clock, Bishop Bowman preached the dedication sermon of the new M. E. Church of this place. At the evening hour Mr. Wilson preached. The Bishop said:—"If there had been no deficiency after the morning effort at trying to raise the indebtedness for the building, I would like to follow the sermon with an old fashioned exhortation and call for mourners, but while I am precluded from this by the necessity of the hour, I yet predict that there will be a gracious revival as a spiritual result of the grand undertaking of this people consummated here to-day."

The series of meetings thus begun on the day of the dedication of the church, continued to the 27th of January, 1884, closing at that time with jubilee services of great interest. A large number (300 persons it was said) had made a profession of religion,—many had united with the

various churches of the place, while much was done to quicken to greater activity all professedly Christian people.

It is not always that we can by any human means of admeasurement nicely adjust the bounds, or certainly reckon the possible scope, of God's work in revival times. When divine power is manifest in awakening and converting grace, and multitudes are swayed by its force, it may be safe to say the influence begotten at such a time is to sweep on and on into the vast eternities. It seems almost as presumptuous to put our estimate on the value of what God does in revival seasons, as to "lay our hand upon the ark to steady it," in these exciting visitations.

The Nashville *Democrat* said:—"The revival of religion now going on here is the largest ever known in the history of our city, the work accomplished being far greater than that of the memorable revival of about ten years ago, and it is not yet over. For a week the meetings were poorly attended, but interest was soon aroused, and the numbers in attendance steadily increased night after night. At this time the new M. E. Church is incapable of holding all that come, and on Sabbath night an "overflow" meeting was held in the Southern Methodist Church by Rev. Mr. Cross, the house being crowded. Among those who have professed conversion are some of

our well known business men, and many persons of mature years, while others evidently sincerely mean to live better lives.”

Again, this paper said :—“ The work here has certainly been a remarkable one. Men who have not been inside of a church for years have attended these meetings and have made a profession of religion. The methods of Mr. Wilson are peculiar, and sometimes his talk is so plain and direct as to give offense to some ; yet these same persons are afterwards reached by his appeals and drawn into the fold. He is a magnetic talker and a fine singer, and appears filled with faith that the word of God can reach the hearts of the people and accomplish wonderful results, as we all know it has done in Nashville.”

Rev. D. Caughlin, the pastor, had by continuous and persevering effort, conducted the church building enterprise to a successful completion, and now had the happiness, not only of seeing it dedicated to the worship of God, but of receiving the evidence of the Divine acceptance of the offering in the wonderful revival that followed. Church building when necessary for comfort and appearance, and is done in the right spirit, is ordinarily a great means of grace to the builders. Some almost dying churches would find this a great promoter of vitality and power, and by this method secure both health and growth.

PRAYER.

CHAPTER XVII.

“Lord, what a change within one short hour
Spent in thy presence will prevail to make
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.”

THE human instinct itself suggests devotion. The scriptures and this innate sense are in accord. But the uninstructed and unenlightened make egregious blunders in following the promptings of a blind instinct. Such know not *whom* they worship, nor *how* to worship, nor *why* they worship. The Bible only makes this clear. And as prayer is one of the most important duties it enjoins, and the most needful of all the exercises of Christian life, the scriptures make it the subject of most careful and exhaustive treatment. Its province, its character, its scope, and object are all set forth. Some of its special characteristics ought not to be overlooked, and among these is that of the universality of its obligation. It is not a class duty, nor a caste privilege, but a *common* service enjoined on all. Prophecy was

the function of men appointed and qualified for that peculiar line of religious duty. Preaching is a speciality confined to men chosen and called to that particular work. Very many have none of these obligations resting on them, they have no qualification of this kind, no duty in such direction.

But, as regards the matter of prayer, it is quite another thing. Here each one has a fitness for the duty, and a special need requiring its performance. It is one of those forms of duty that is adapted to human nature and human necessities, and man's present state of being. So there is no condition in life where it is not fitting, no state in grace where it may be dispensed with, no employment where it may not be helpful, and no measure of success where it may not give enlargement.

“In desert wilds, in midnight gloom,
In grateful joy, in trying pain;
In laughing youth, or nigh the tomb;
O when is prayer unheard or vain?”

It is as much a force to the private Christian as to those in official life, and puts the humblest one, in point of privilege, on an equality with those in most favored circumstances. God's invitation to the throne of grace makes no discriminations, and His promises and pledges are alike to all who may call upon His name. And success depends

not upon position nor artificial helps, such as grace of speech, form of words, manner of address, nor any adventitious circumstances. It is not the person, nor the words, the plan, nor style of utterance, but the *spirit* of the performance, that gives the quality to prayer. Two important elements must enter into any prayer to make it an acceptable offering to God.

First, the petitioner must come in proper frame.

Second, must "ask according to His will."

It would be vain for one to expect God to notice a mere address, or give, in answer to human-like dictation, or bestow what He has no where promised us to give. For in so doing He would evidently frustrate the very end sought to be attained by the ordination of the service. It is evident it is intended to cultivate a sense of our dependence on the Divine Being, to lead us to humility of soul, and aid in the development of religious character by the most intimate communion with God. Then every encouragement needful is given to incite us to its proper use. The idea is everywhere set forth most plainly in His word, that the things good for, and profitable to us, He will freely give. "No good thing will he withhold," is doubtless in perfect harmony with His intent and His action, too. What is good for us? is a question we might not always know how to answer, hence He makes His

“will” the final arbiter of our cause. “According to His will” are drawn the lines of limitation, and within these lines of the Divine Sovereignty and wisdom lies a large range of liberty to man. What God will do, in given cases, where He is sought unto for aid is one of those things to be determined rather by results than our ardent wish, or by cases we may call to mind as seeming parallels. Where he denies the thing we ask, he doubtless, if we are worshiping aright, will give us more than the petition claimed. So at least the end is gained in blessing, if it be not in the bestowment of the very blessing that we sought. We pray for a revival of religion, it may not come in our arranged-for time, nor in accordance with our specific plans, and yet our prayers may have answer in our own spiritual quickening, in the improvement of our faith and patience, and in the final visitation for which we asked, when “God’s set time to favor Zion comes.” If the answer does not come in the form in which we had hoped, yet often it comes as truly in another form.

A lady wrote from Washington Territory :—“If you should conclude that there was a work for you to do here, above what you have already done, which we sincerely hope you may, it would seem like an answer to an old, but oft repeated prayer of mine, for the Lord to send some one over to help us.” Yet the *help had come*, in

means to build a church in an unexpected manner, and this earnest pleader had not recognized the answer, of her "oft repeated prayer," because the form of blessing was different from that that she had had in mind.

Another wrote:—"We had an only child, a boy, and we had asked God to guide us that we might bring him up in the way that he should go, and had cried mightily to Him to save our child from the world and sin. But when He did by taking our boy to Heaven, I was not prepared to receive this as the answer to my prayer, and yet it was." And may not many an answer come to earnest and believing prayer, and yet the worshiper fail to recognize the fact from its coming in an unexpected manner, and in a form so unlike that the human mind had shaped?

Some well-defined objects are set forth, as such as God will be always ready to bestow.

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him;" Luke xi., 13.

And may we not conclude that with this gift comes nearly every conceivable form of good pertaining to religious life, comforting and sustaining grace, and revival work as well.

"Holy Spirit! fount of blessing
Ever watchful, ever kind!

Thy celestial aid possessing
Prisoned souls deliverance find.
Seal of truth, and bond of union,
Source of light and flame of love,
Symbol of divine communion
In the olive-bearing dove!"

Then we may always confidently ask this gift, our greatest good, and man's surest help and guide. Prayer must be always an important factor in bringing about a revival influence, and in giving it its full significance and force. Indeed it has brought about many a revival, the credit of which has gone to the visible and prominent actors and agencies in the arena of religious life. It may be that for weeks, and months, and years, quiet, obscure, feeble, and non-pretentious Christian people, have invoked the divine blessing on the word, and in their homes have besought the Lord to send "refreshings from his presence," and the revival coming at length as the answer to these prayers, was thought of as the result of other causes. Then when revivals come and God's power is manifest in awakenings and conversions, these are not from among those for whom no prayer was ever offered, but of such as have been the subjects of prayer through all their life. Many of the children of pious parents are gathered into Christian folds in revival seasons. Many an answer comes, that has seemed long delayed, on the occasion of these special visitations. And it

is just as much the answer as if the request had been given when the petition was offered up. The accumulation of requests that may go on for years, finds at length its counterpart in that fulness of blessing that comes in glorious and well-nigh resistless overflows of grace in revival seasons. The blessing exceeding the request and going beyond the thought or expectation. Many of the laws of action, in the natural world, are carried over into the spiritual realm, and are as dominant in the latter as in the former, and although the processes are not capable of so clear demonstration, yet the facts are nevertheless apparent, and the harmony established beyond a doubt. It is the course of nature to amplify the grain sown by the process of germination and growth. So, too, it is a law of grace to demand a deposit of truth, the offering of prayer, or the example of a holy life, or all, in order to the multiplication of Christian character and forces. And this law of God is true to itself in any sphere. It may be true that the periods are not so well defined in the spiritual as in the natural world. Yet under ordinary circumstances *time* is an essential element. "One man soweth and another reapeth."

Prayer in a large measure may be exceptional to this rule, yet there are often needful human services, connecting with the divine influence, in the fulfilment of the promise to answer prayer.

So time may or may not be an essential element in the process of offering a petition and receiving its desired and expected answer. There are conditions when delay would thwart the desire of the suppliant and the plan of God in requiring our invocations. A present danger needs present action, and a present religious movement a present and continuous divine propulsion. So if one is straightened and finds it is now, or not at all, and all former resources have been exhausted, then the time of prayer and its benefits are concurrent. God has set no limitation to His action as regards the mere matters of place or periods. "Daily bread" is needed daily, and we may expect our daily prayer to find its daily answer. But if we pray "Thy kingdom come," it is in expectation of the fulfilment of desire in a *general form*, rather than in a *particular manner*, in a *growing spiritual influence* rather than in *present overwhelming force*. Our judgment, enlightened by the reading of the promises of God, must aid us in determining what we may expect in the way of present and seemingly miraculous intervention in answer to our prayers.

But in the midst of revival meetings to pray for the awakening and conversion of souls is one of the desires begotten by divine influences then prevailing, and is a petition at once indited by the Holy Spirit, as well as suggested by visible objects

of danger and distress. And many a prayer during a revival meeting has had every element in it needful for its greatest possibilities at the very moment uttered ; and has been a kind of inspiration wherein the “ unutterable spirit groanings ” were feebly voiced by the human being. Such hours all have witnessed in revival work, such matchless prayers have heard, such tides of heavenly glory sitting earthward as the suppliant poured out the fervid breathings of the soul to God.

“ Sigh then breathed
Unutterable, which the spirit prayer
Inspired and winged for heaven with speedier flight,
Than loudest oratory.”

So again and again, the devout may come, and coming may succeed. God does not circumscribe by number, does not hamper by periods or narrow the influence of petition to family or kindred, nor curtail our asking by the paucity of the provisions of His grace or a limited capacity, or willingness to give.

But He does encourage to largeness in every sense in our requests, saying :—“ Hitherto ye have asked nothing in my name ; ask and ye shall receive that your joy may be full,” and, “ men ought always to pray and not to faint,” and by declaring that “ Whatsoever ye shall ask the Father in my name I will give it you.” These and very many other kindred passages encourage us

to expect large measures of his grace and abundant blessing to come to us in answer to earnest and believing prayer. That great differences appear in the capacity of persons for this exercise is not to be denied. Some seem especially gifted in public prayer. Yet, doubtless this may result in part from the cultivation of the prayerful spirit, a delight in its exercise, greater faith in God, and a more literal interpretation of the promises and encouragements given in the word of God. With such there is more of the simplicity of the child, less of human reasoning, more of unquestioning Christian trust, less of the rationalistic and philosophic modes of examination and comparison.

The Harrison manner is an illustration of what is meant:—"I have asked God, and believe Him." And do not such find that "according to their faith," so are God's answers to them. Pious living, bringing us near to God, free from all irregularities of word and temper, and faithfulness in every Christian duty, will aid in giving power to the pleader, success to the suppliant, and efficiency to the prayer of the believer. It is one of those duties, the neglect of which brings disaster to the religious life of the individual, and loss of moral power to Christian churches.

"O strong, up-welling prayers of faith,
From inmost founts of life ye start,
The spirit's pulse the vital breath
Of soul and heart."

JACKSONVILLE REVIVAL.

CENTENARY M. E. CHURCH.

CHAPTER XVIII.

N the 28th of January, 1884, Mr. Wilson begun his work in the revival meetings at Centenary, that had been in progress for some weeks under the conduct of the pastor, Rev. M. D. Hawes. This proved to be the longest continued effort, and in point of numbers, both in attendance and making a profession of religion, the most important, of all Mr. W's meetings up to the present time. It was a long drawn vigorous contest, in which a great religious force was marshalled to do battle for the Lord, proving grandly successful in its results; and stamping the revivalist as a skillful and able leader of the larger aggregations of Christian soldiery, and showing him to be a competent manager in a long and difficult campaign. The co-operation of the pastors and members of various churches brought together a strong corps of religious workers,



CENTENARY CHURCH, JACKSONVILLE, ILLS.



whose concert of action did much to create a spirit of enquiry, and give forcefulness to every special means employed for awakening and saving men. The congregations increased from week to week, until at length the seating capacity of the church was exhausted and crowds of anxious people thronged the aisles. There was no disorder, no confusion manifest, even with the multitudes that filled the sanctuary from time to time. There were weeping penitents, rejoicing believers, delighted pastors, thoughtful hearers, devout worshipers, and a reverent assembly in most beautiful blending, and in completest harmony with the times and services. It is not possible for any *human* power to bring together such aggregations of humanity, and hold with such dominating sway, and keep alive an interest so intense for continuous weeks and months. The most inspiring strains of music, from choir, or band, or orchestra; the most impassioned force of human oratory, with the most varied performance possible to arrange for, would at length grow tame if not energized with a *theme Divine*, and an all-pervading *spirit influence*.

“ONE, the dread rushing WIND,
But many were the tones of praise,
Love guiding each to find
His way in music's awful maze.
Many the tongues, the theme was one,
The glory of th' incarnate Son,

How he was born, how died, how reigns in Heaven,
And how his spirit, now to his new-born is given."

Christ the crucified,—an exhaustless *theme*; forever rich, varied, and inviting;—and the invisible Holy Spirit, ever present, vitalizing Christian work and religious service, will never wane in potency, nor waste in fragrance, nor fail in beauty or attractiveness, while men shall live or time endure.

No; man is impotent alone,—his words are empty sounds, his well-forged chain a rope of sand, his portraiture a very daub, his melody simple discord, and his grandest flights completest failures, unless the *Divine* is the living, glowing, moving factor of it all. It is God who bares his arm, and goes forth triumphant in revival work, and man must humbly bow in recognition of His power. The city papers gave daily accounts of the meetings, and both the *Journal* and *Courier* dealt in a kindly and candid manner with the work and the workers.

From the files of these papers we have made extended extracts in the pages that follow.

Daily Journal, January 29th and 30th :

“Rev. Geo. W. Wilson, the Evangelist, opened out in charge of the Centenary revival last night and showed himself a real master at such work. The basement of the church was well filled by a very deeply interested congregation, who were at

once fully captured by the Evangelist. Eight came to the altar for prayer and several of the eight were hopefully converted. Scores came forward and offered their hands to the pastor and the Evangelist in token of their purpose to seek the salvation of their souls and secure a greater fullness of blessing as the indispensable preparation for the work of the Master, now opening with such encouraging and hopeful promise. He is unrivaled in revival meeting tact, and the small multitude of nameless matters which open the hearts of the people and put them under the control of the Evangelist. His thoughts are evangelical and biblical, and presented with an earnestness, simplicity, and naturalness which command the attention and regard of all hearers. He is mighty in prayer. He is a good singer. He is full of personal magnetism which makes his approaches to individuals well nigh resistless. More about him hereafter.

“REV. GEO. W. WILSON, REVIVALIST.

“Who is he? What about him anyway. First, he is an Irishman. Second, being an Irishman, he hails from Ireland, although he left there at so early an age as to have brought none of the *brogue* with him. He was born at New Ross, Wexford county, Ireland, ‘of poor, but respectable parents,’ and is now about thirty-one years of age. Third, he is of Methodist ex-

traction, of Methodist antecedents, and a Methodist revivalist of the first order. By the latter we mean that his whole evangelist work is conducted upon the basis of Methodist theology, Methodist traditions and Methodist experience. He is a duly accredited member of the Southern Illinois Annual Conference, of excellent standing with his brethren of that body, having been a traveling preacher in that conference for about eight years. He was a rapidly rising young man, whose wonderful success as a revivalist in the circuits and stations to which conference assigned him early attracted the attention of his brethren, and finally impressed the conference with the conviction that he should be released from pastoral work and be sent out as an Evangelist. So at the last session of his conference, September, 1883, he was accorded the supernumerary relation and sent out in the evangelical field. Since that time he has been sweeping through the churches as a very blaze of revival power. Since September, 1883, he has conducted revival campaigns at Bunker Hill, Ill. ; Gillespie, Collinsville, Macon, Woodboro, Clement, and Nashville, and over 900 souls have been converted to God through his instrumentality since the date above named. In further answer to the question, 'What about him, anyway,' we have to say that he is of slight build, somewhat under the average stature, of

sandy complexion, with a frank, genial, openlike Irish countenance that wins you by its geniality. He is a fine singer,—quite the equal of Chaplain McCabe, as some will believe who heard him sing ‘My Mother’s Hand’ at the close of the afternoon meeting at Centenary yesterday. He is a fine preacher as well as a powerful exhorter. His pulpit work is characterized by clear insight into the work; by great skill in grouping the work into cutting, crashing, convicting cumulations; by keen analysis of the working and motives of the human heart; by ready and apt application thereto of gracious appliances as exhibited in the Word; by unvexed naturalness; by great earnestness and sympathy, and by the constant exhibition of a great stock of reserve powers ready for use as emergencies arise.”

After some days the *Journal* gave the following description of an evening service:—

“The basement of Centenary was crowded to its utmost capacity last night, and a hundred or more went away unable to find seats. A more interested congregation never listened to a preacher, and few preachers have ever dealt out God’s saving truth with more earnestness and fidelity than did Wilson, the Evangelist, last night. He preached upon the Pharisee and the Publican. The truth was made to fairly scorch. The hypocrite and the formalist were blasted; the penitent and

the sincere and faithful believer were richly comforted. At every service the great resources of the Evangelist are shown up, and he appears in some new relation to the work. Last night it was not his powerful prayer; nor his bewitching song, nor his superb generalship. It was the rare faculty of *interjected exhortation*. Between the solemn and able utterances of the grandest truths of the evangelical system there came the short, sharp and earnest words of tender and pathetic exhortation, which at once riveted attention to the phase of the enquiry reached at such a point, and operated to carry a gleam of comfort and encouragement to honest hearts."

On the 10th of March the *Courier* reported as follows:—

" CENTENARY REVIVAL.

"It won't stop! The leaders in the work have arranged three times to close the work, but it just won't close! Last night another vast multitude of people crowded every inch of seating and standing space in the church, and the interest swept everything before it. As to results, it was the grandest day of the meeting except one. February 10 was slightly in advance of yesterday, as seen in the entries in the secretary's record, thus: February 10, at altar, 48; professed conversions, 32; March 10, at altar, 45; professed conversions, 31. Supposing the meeting would

close last night, the service was appointed to begin at 6.30. Before the time for the last ringing of the bell every seat was occupied and hundreds stood in the aisles. Praise service; no sermon; altar work began very early in the evening; the penitents came in crowds; the professed conversions were quick, rapid, and very clear. Services day by day, hereafter. Nobody knows where, or what the end is to be. God is in it. Man should keep his hand off the ark. He will. Amen!"

The following is from the *Journal*, and is its final "say" in regard to Mr. Wilson and the great revival:

"CENTENARY REVIVAL.

"Let us have this final 'say' about it. The Evangelist being gone, we can now talk about him. We proceed. If we were his enemy, we would feel actually silenced by the man's marvellous success in our midst, but being his friend, we are not less impressed by the facts of his campaign. His work here has already been pronounced the greatest religious wave that has struck our community for a quarter of a century; and the more it is scanned and analyzed the more readily will that claim be recognized. To be sure, the way was well prepared for him; but he, too, was well prepared for the way and the work which opened to him here. No meeting for the salvation of souls ever had about it less that was

objectionable ; no excesses ; no sensationalisms in method or teaching, but simple, plain, honest, straightforward work, to save ruined men and women and bring them to the light and the life. A careful study of the man and the work reveals the following as the probable secret of his success : First—earnest, deep, abiding piety. Second—rare homilitical talent. He is a fine preacher, he never fails. He is splendidly equipped for his work in the pulpit. He always succeeds in putting into the thought and upon the consciences of his hearers some great, burning revelation as to personal demerit, personal responsibility to God, or a loving Christ, which stick to them and often, very often brings forth fruit unto life. Third—great tact. Fourth—a devotional make-up of rare religious sensitiveness and delicacy, and a great stock of personal sympathy. Fifth—marvellous common sense, which never deserts him nor leaves him betrayed into follies which tax the forbearance of his friends and exhaust apologetic literature. Following hence, are God's blessings upon his work. He rallies the spiritual forces of a church into great compactness, efficiency and aggressiveness. He does succeed. He imparts an impetus to church life which lasts. He has gone out from us, but his good work remains and will abide in good lives, happy deaths and strong churches. Amen. The following is the latest

exhibit from the records of the secretary and tell a very comforting story in regard to the real success of Centenary revival. Total penitents at altar 529, total professed conversions 476, heads of families 87, male adults not heads of families 69, females not heads of families 172, under 15 (nearly all of whom are over 10) 148.

“The foregoing has been penned to afford many the latest facts about the man and his work. He came to us January 28th and left on March 12th. He has calls to Quincy, Clayton, Carlyle, Rushville, Pittsfield, Springfield, Farmer City, Shelbyville, and other points in other states. He is also engaged to conduct several camp meetings the coming season. The prayers of the Methodist churches of Jacksonville will constantly follow Rev. G. W. Wilson, Evangelist. *Amen*”

While other ministers were hearty in their efforts and did much to aid in these revival meetings, we deem it not invidious to make special mention of Doctor Short, President of “Illinois Female College.” With indifference, or even passive assent, on his part there would have been a serious obstacle in the way of approach to the large number of young ladies under his official supervision. But with his hearty co-operation, and earnest effort for the conversion of the students of the college, there was at once placed within easy reach of the religious influences of

the hour a most promising class of subjects, and a most hopeful and inviting field for Christian labor. As might have been wished and expected, with the encouragement he gave, the largest part of the students in the school who were not before religious, made a profession during the progress of this meeting. And who may estimate the import of a work which in its progress gathered as its trophies, young ladies of prominent social standing, of trained intellects, and scholarly attainments, and scattered in their places of residence in every direction through the land ! God's call in meetings like this is very distinct and very far-reaching, destined to ring adown the decades, and centuries to come, in notes on distant hills, and far-off vales, along the rivers flood, and beyond the seas, to answer to the symphonies of Heaven.

“Such a visitation may vanish like the lightning, but it will leave behind :—

“A voice that in the distance far away
Will wake the slumbering ages.”

The influences set in motion by great moral and religious movements in revival times are not to be circumscribed to fields within the scope of our narrow vision, nor limited to the lifetime period of living actors, but are to sweep the circuit of the globe and the round of distant ages. And any worker, be he lay, or ministerial, who

has the privilege and honor of effective service in revival seasons has cause for thankfulness, and reason for rejoicing in being permitted thus to link his name and memory with happy destinies.

Then :

“Do thou some work of high and holy love,
And thou an angel’s happiness shalt know—
Shall bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield the fruits divine in Heaven’s immortal bowers.”

Rev. M. D. Hawes, the pastor of Centenary, was indefatigable in his labors, wise and prudent in his management, hopeful, patient, and courageous in the long campaign, in which he stood at the front, beside the earnest Evangelist, doing battle for the Lord. And much of the success in these great meetings depends upon the heartiness and unflagging faith and zeal of the pastor. And we take occasion here to speak a word in commendation of choristers, organists, and singers who did so much for the success of the revival meetings mentioned in this volume. It would be a real pleasure if it were at all possible or in keeping with the plan of this record to give the long list of *names*, that in this way did such faithful work for Christ, and so much that was helpful in saving souls.

At Centenary a large choir of from 20 to 40 persons, under the direction of W. R. McPherson, led the congregation in the most hearty and inspiring notes of song from time to time, and thus gave a stimulus to every worker, and often furnished an almost irresistible incentive to action to the thoughtful and awakened soul.

It is only justice to that class of laborers, who employ their gift of song in continuous and often wearisome effort in revival seasons, to say that the spiritual influence of the meetings is largely dependent upon this service, and that they not infrequently furnish inspiration to evangelist and pastor, and rise at times to become the most important factor in the work.

“The words that bear a mission high,
If music-hallowed, never die.”



REVIVAL CONVERTS.

CHAPTER XIX.

“The Saviour smiles upon; upon my soul
New tides of hope tumultuous roll!
His voice proclaims my pardon found;
Seraphic triumphs wing the sound!
Earth has a joy unknown to heaven,
The new-born peace of sins forgiven:
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.”

“It is not for you to know the times or the seasons,
which the Father hath put in his own power,”

AS touching the outpourings of His Spirit
and his gracious visitations. How mysteri-
ous the operations of that Spirit on the
consciences and hearts of men! How diverse its
work in the manifestations of his grace! His
prerogatives in the redemptive scheme are as
positive and well-maintained as in the realms of
the providential or moral government of God.

“He maketh his sun to rise on the evil and on
the good, and sendeth rain on the just and un-
just.” So of His own purpose and plan He gives
direction to the whole elemental order. He

causeth the changes in earth or air, the perturbations or the even flow, the healthful action, or the poison breeding stagnation, as He may choose for the perfecting of some grand plan, to be attained only by these inexplicable combinations, whose special bearings may lie forever beyond the vision of the finite mind.

Not less mysterious are the Divine procedures in the realms of grace. A single object seems, however, ever dominant in the multiplied forms of divine manifestation in the affairs of men, namely, the securing by combinations of a well-nigh limitless number of agencies, the greatest good to every human being, and, possibly, to every one of every other order of intelligence as well. Yet in varied channels, in different forms, and in faint or glowing light, in great or feebler measure, He visits the heirs of grace. If in influences sweet as that of "Orion or Pleiades," or the silent charms of the "still small voice," God comes in visits of His grace, winning and subduing to himself the souls of men; it is as all-embracing, all-controlling, all-pervading, and complete in triumph and attainment, as when in form of storm, or wind, or mighty shaking, or cloven-tongues, He gathers the trophies of redeeming love. When he works His work of years in the slow process of growth and development by seeds of truth sown in the human heart, and brings

forth the ripened fruit in the changed character and life, it is as much God's work as when he "cuts it short in righteousness," as in Pentecostal times, or with a Saul of Tarsus, when by flashing light, and voice in the parting heavens, and by visible signs, are seen the redemptive agency of Jesus. The child may be a Christian from his childhood as Timothy, and certify his claims to Christianhood as clearly and incontestably as the arrested, awakened, and suddenly renovated man, who points you to the *day* and *hour*, the *time* and *place*, and *circumstance* of his conversion. It is not the teaching of the word of God that every believer should have the same experience, as regards mere mental exercise, or that the same class of feelings should be predominant, or that alike violent emotions should prevail, or a sameness of circumstance precede the revelation of Jesus Christ, the Saviour, and God the Father to man's inner consciousness. The scriptures establish no criteria by which we could determine the soul's relation from any outward and visible process. The whole thing in the department of the non-essentials is relegated to the individual conscience. The variety of methods of approach to God is seen in clearest light as illustrated in His word.

To Namaan, the Prophet said: "Go wash seven times in Jordan,"—to the bitten Israelities the promise was, "whosoever looketh thereon

shall live,"—to "Peter and Andrew" the Saviour said, "Follow me," to Zacheus, who rehearsed his deeds, "this day is salvation come to this house," to the woman accused of crime by the Pharisees, "neither do I condemn thee, go and sin no more,"—to the blind man, "Do'st thou believe on the son of God?" To the dying thief, who pleaded to be remembered,—“to-day shalt thou be with me in Paradise,” and of the publican, who “smote upon his breast,” saying, “God be merciful to me a sinner,” “he went down to his house justified rather than the other;”—while Paul and Peter said “believe on the Lord Jesus Christ and thou shalt be saved,”—each one thus finding gracious acceptance and divine relief. The approaches were as varied, as the education, family influence, peculiar surroundings, the difference in mental characteristics and multiform circumstances of the case and time. Yet all these, doubtless, combining in mental and spiritual exercise the elements of repentance, and prayer, and faith. Are we not disposed to be too rigid in regard to forms, too much inclined to measure the religion of other people by our own inadequate human standard? Did they manifest the same emotions, were there the same frames of mind, the same physical phenomenon, the kind and quality of actions, and the degrees of intensity of piritual conflict as there were preceding and

accompanying our own conversion? These questions are as unwise as they are illogical in their bearing on the subject of the reclamation of the soul to loyalty to God by simple trust in Jesus Christ.

“The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored.”

Yet the question of values, in revival conversions, remains one of wide significance and abiding interest, and commends itself as worthy of careful study, and patient, and candid investigation. Of what comparative values are revivals, of what importance as regards the spirituality of the church, and what relative force are they who come to the varied church communions through enlistments in revival seasons?

Now whatsoever agency may beget in men the proper frame, and lead the mind into the way of approach to Christ and religious service most speedily and effectively,—and succeed in the complete conquest of the heart for Jesus, must stand confessed as a grand factor in the category of religious forces. Assuredly, measured by this standard, no influence in its appreciable results can equal this. There is no assumption that the regular gospel work is of minor import, or that revival work could succeed without the process of preparatory movement. Revival work stands as

supplemental, not as a supersedure of ordinary methods. But are not revival efforts indispensable in fulfilling the highest mission of the church, and in meeting the earnest longings and inspired expectancy of the ministers of Christ? Do more persons find their way into the believers life and church relations by the ordinary or by the extraordinary means? Which is most effective in making converts, the methodical and systematized services, or the irregular and erratic? That is which agency is productive of most decisions, of most cases of positive action, of the greater number of tangible conversions? Of course there can be no question as to which has furnished the greater number of motives, implanted the more numerous germs of truth, and furnished the larger amount of material for the foundation of religious character and life. It would be far from our purpose to disparage family religion, Sunday-school teaching, public preaching, prayer and other meetings, but the rather to encourage greater faithfulness in these as supplying the conditions to make revivals the grand effective agents they are, and ought to be. But does not a revival arousement seem indispensable to make effective these other and less demonstrative forces, and for the development of the fullest activity of every spiritual agency? Do we not need the stimulus of concerted effort, the vigorous processes of

revival excitement, and the clearly defined purpose of personal appeal for present decision and action? Then the whole question is not who will make the more efficient Christian, the most useful member of the church, the revival convert or the one disciplined in the ordinary round of religious work? But can we do enough in making disciples for the school of Christ and leave off all the extraordinary means? Rather, do we not enlist more into the service of Christ, and into the various religious communions by this than by every other method combined? Could the church with its present management, its known course of action, its education in the past, and its peculiar environments in the present, survive the absence of all revival work? Can the church afford to neglect the "leadings of providence?" Shall she not stir herself for extra work, when she "hears a sound of going in the tops of the mulberry trees," and prepare for the improvement of "times of refreshing," that "shall come from the presence of the Lord," and for concerted and effective action when the "time to favor Zion, yea, the set time is come?"

It is safe, and wise, and profitable, to go, and go in force, where God leads, and enter in where he opens the way, and "possess the land" to its farthest border, where He gives the church ability, and shows Himself as the "Captain of the Lord's

host," to give victory to her banners. Have not God's blessings richly crowned revival efforts? Where has He so signally shown Himself as in spiritual influences, in these grandest movements of the Church? What rich displays of His wonder-working power in the days of Whitefield, of Summerfield, of Finney, and of Maffitt! These days of power have left an impress for good on all succeeding times. Is it quite good logic to say: "Too small a proportion of revival converts are found to be true to their profession, and too few are found of value as accessions to the forces of the Church. If a majority of members of the Church are proven to have been brought into their present relation through the agency of extraordinary means, and the most active, useful, and successful of both ministers and laymen found their way to a religious life and into church relationship by this means, may not this fact itself confute the theory of the unsoundness of revival conversions, and the defectiveness of revival work. Can the equilibrium of the church's life be maintained in any other way? If her system runs much, as it does, on the grade of low pulsations, we need the high to strike the average from; if we have a minimum we shall need a maximum as well. So facts and history prove that excitements in revival work are essential to a healthy spiritual life. The mighty influences engendered

at these focal points go forth as tidal waves of spiritual power. The force of Pentecostal power has not spent itself in eighteen hundred years. Our plea is for their positive helpfulness both in and without the church. They are so decided in their character, so unique in action, so clear in manifestation, as to compel a notice and attention which no ordinary method could command. They call out and start in most plain and public manner, voteries of religion, whose religious career is known and marked from its incipency to its end. The very boldness of revival movements compel an admiration where they fail of conquest. Their helpfulness is beyond the power of our computation! Does it not become an easy thing, when the "waters are troubled," by gracious influence, and multitudes are gathered at Bethesda's portals to give assistance to the comers there for health and soundness, for them with adundant helps at hand, to find easy access to the Font of Healing? Does not God's power, his soul awaking, his soul converting power, seem at times to sweep with well nigh resistless force through churches, and communities, and peoples.

Does not this make the whole process of conviction, penitence, prayer, and faith, a short, sublime, and glowing work, to impress the lesson of human impotency, and Divine prerogative. Do not radiations go forth from such centres of

religious influence and activity to penetrate a vast area of surrounding gloom and moral night? Do not noble emulations seize the breast of fellow converts, and lead them to most vigorous action, to most persistent effort to outstrip each other in the heavenly race, and do the most worthy and sublime work for the Divine Master?

Still objectors urge that there is too much of the emotional, too much of mere sensation, too large a degree of human agency, in such seasons of special effort. Then a common and well-known incentive is abundantly supplied in revivals that are large and sweeping in their movements—namely:—the influence of majorities on human action,—so by this and other counts men disparage revival work, and the value of such religious converts. Our answer is, the *principle* to govern one in deciding for a reformed and religious life, had been supplied by the *ordinary* methods, and the *emotional* needed now to rouse to present action comes from an aggregation of forces, and the nearer approach of revival workers.

The *judgment* had long before decided the question as to the paramount claims of religion to the life and service, but now the *will* and *conscience* are made the pivotal points of attack and special pleas, and stirring appeals are made for the conquest of these gateways to the human heart. Mere *concessions*, such as may be made to the Pastor or

any religious teacher at any time, will not satisfy the evangelistic worker. His end is attained only when *present* and *decided* action are secured, and this point is reached in ordinary cases only by touching the fountains of emotion, and this by what men are pleased to call the power of excitement. Then the current of popular feeling running heavenward need not be other than a propulsive force to send forward with accelerated speed the newly embarked voyager to celestial shores. And one may be just as certain in regard to the motives governing decisions under revival influences, as in the dead calm of weekly ministrations. Surely the Divine agency at such times stimulates the mental and moral perceptions, quickens the conscience, assists the hesitating will, keeps prominent the highest motives, and sheds new light at every step of progress taken in the direction of obedience and a godly life. So no condition seems wanting to make the "*revival convert*" the most completely equipped of any to be conceived of. Thoroughly awakened, wisely counseled, fully under Divine influence, brought to feel the mysterious and heavenly force swaying multitudes, coming in contact with elements of religious power, that permeate the very atmosphere; why may not one start happily in the Christian race amid such surroundings? Where are the pulsations of spirituality so high as in

revival seasons? Where are such combinations of moral forces? Where does the soul find such exultant seasons? What Divine displays of saving grace! What hours of struggle and glad deliverance to glow in memory for ever! How God punctuates the career of the renewed being on its first written page! What associated history crowds a day! How the scene and experience are lived over through a whole long life!

“That voice which bade the earth
From chaos and the realms of night,
From doubt and darkness calls us forth
To God’s own liberty and light!
Thus made partakers of His love,
The baptism of the spirit ours,
Our grateful hearts shall rise above,
Renewed in purposes, and powers.”



CARLYLE REVIVAL.

CHAPTER XX.

WE are indebted to Rev. V. C. Evers, the Pastor of the M. E. Church in Carlyle, for the following sketches of this revival season. They appeared in the *Union-Banner* during the progress of the meeting. They have been carefully prepared, are discriminative, compact, and fitting in their make-up, and we insert them entire :

THE REVIVAL.

March 27, 1884.

“Perhaps no time in the history of our little city of maples has there been such a religious awakening as now. People of every class and type of belief are talking, and while in this as in all other cases, all are not agreed in the minutæ, yet a profound impression seems to rest upon the whole community in regard to accountability and destiny.

“The series of meetings commenced at the M. E. Church, Tuesday evening, the 11th inst., and was conducted by the Pastor, aided by Rev. T.

C. Sharp and Samuel Walker, and also by the hearty co-operation of the Christian people of the different churches of the city. Arrangements had been made to secure the services of an Evangelist, which was done in the person of the Rev. G. W. Wilson, who has recently held meetings at Collinsville, Nashville, and Jacksonville, closing at the latter place after having witnessed the profession of faith in Christ of some five hundred persons. He came into the service at this place on Wednesday evening, the 19th inst. The audience was a large one, and was earnestly engaged in a service of prayer when the Evangelist entered the room to begin his work.

“With surprising naturalness and great earnestness the work was taken in hand and has continued from the first with increasing interest. The remarks of the Evangelist are often intensely searching, calculated to lead persons to ‘sit alone with their consciences,’ and come to a knowledge of their own individual sins and needs.

“The first discourse of the Evangelist was on the preparations, upon the part of professing Christians, for a revival: First—Get all out of the way, malice, prejudice, unfulfilled promises, etc. Second—Have faith in God’s promises. Unbelief is our own fault, and is one of the greatest evils of the churches. Third—Keep the commandments. Do what God requires. Expect

not to receive of Him without doing His will.

“The discourses have all been searching in character, evincing great earnestness in behalf of souls. The Christian people of all denominations are manifesting a great interest in the meetings. Each mother, wife, father and friend seems burdened with the welfare of their loved ones. All the services, both in the afternoon and evening, are well attended, and intense interest is manifested on the part of all attending. The singing is lead by a choir of twenty and upwards, and this part of the service is excellent.

April 17, 1884.

“By the time this issue is in the hands of our readers, this marvelous religious revolution will have been actively in progress four weeks. Viewing it from the present heights its power beggars description. Four weeks ago but few persons dared to hope for anything more than an ingathering from the Sabbath Schools, or a few from the class of younger and tenderer hearts. One cannot imagine the strangeness of the scene at one of the praise services without first understanding that until lately hardly a score of devoted workers could be found in the churches, and most of these were the wives and mothers of unconverted husbands and sons. Up to the beginning of these meetings more than twenty wives

and mothers, who are members of one or another of the Protestant churches in our town, had unconverted husbands and sons. Now, in the praise service, a leading lawyer, and one of these husbands, stands up and says, 'I praise the Lord for a religion that enables us to *know* we are saved, and that to such a religion I am permitted to add my testimony.' Another, 'I thank God for a faith that has made the last five days of my life worth more than the preceding twenty-five years.' A leading business man: 'I recognize the claims of the blessed Bible; I believe the Christian religion is all for us it claims to be, and I take the promises as mine.' Another: 'I thank the Lord that as I have lately turned to Him, I have found acceptance; and now we have a Christian home and family worship.' A leading physician; 'I have lived in Carlyle many years, but feel that I have but just entered upon the real enjoyment intended for us.' Another: 'Thank the Lord for a praying father and wife, and for the Christian home we now enjoy.' And so on, until a hundred and more have testified, most of them having started during these meetings.

"Just before the move became so manifest, a Divine influence seemed to be operating marvelously all over town. Men who had not attended the services but a few times seemed deeply con-

cerned. The different orders and societies of town were active among themselves talking up the interests of the meeting and concerting arrangements for an almost unanimous surrender at the foot of the Cross of Christ. Some men did much toward working up an interest among their associates and friends before they themselves had made a move publicly. Such expressions as the following were very common on our streets two weeks ago: 'If you will agree with me to go to the altar to-night, give me your hand.' 'The prayers of a Christian father for forty years, or of a devoted wife for ten years, or of a good mother, ought not to be longer trampled under foot.' Another marked means of success has been the earnest manner in which the Christian people have worked in the congregation when the call would be made for persons seeking Christ. Three of the leading professional and business men attribute their most serious reflections to the entreaties of timid but earnest ladies to come to Christ. Truly we cannot know at once the effects of faithfully doing work for God.

"The work of the Pastor seems to be to have a general oversight of the whole proceedings, keeping all obstacles cleared away, and everything in the best possible shape for the onward progress of the work. He is besieged daily by inquirers and by persons in behalf of their friends, like a physician in the midst of an epidemic.

“Perfect harmony among the workers of the different churches has prevailed—so much so that it would be impossible for an observer to distinguish between them.

“The singing throughout has been grand. The choir has consisted of from twenty to forty of the best singers of town, and their songs have been at times most enrapturing to Christians and melting to sinners. One after another of that noble band of singers yielded to the invitations of mercy, until quite all of them entered experimentally into the sentiment of their song.

“A communion service was held on last Sabbath, at which 165 participated. Such a day was unprecedented in all the past history of this place. The Evangelist seems almost as fresh and vigorous as when he begun. His power of physical endurance is remarkable, preaching twice a day through the week, and sometimes thrice on Sunday, besides the prayers and the other work necessarily attendant upon each service. Add to this the constant singing while not otherwise engaged, clear and distinct above all the rest, and often a solo while all else but himself is still as death, and you may have some idea of his labors. No less remarkable is the variety and pungency of his preaching. He strictly adheres to the simplicity and purity of Bible truth, without regard to the opinions or prejudices of men. The great

underlying cause of his success is the apparent susceptibility to spiritual impressions either from the Divine side or from the congregation.

“The peculiar needs and characteristics of the audience seems to be understood upon his first entrance into the room. So remarkable has this been that persons have repeatedly asked after the service: ‘Who told him about me?’ He has refused information as to the wants and needs of any one as viewed from the standpoint of a friend, neighbor or pastor, and has been moved in the different lines of thought by the silent impressions gathered from the surroundings. To look upon the results as now seen, no one can doubt the genuineness of his work; and we feel sure we speak the sentiment of the Christian workers when we say we are not disappointed in him as a successful and wise winner of souls. May the Lord give him direction, and influence, and power, and souls, wherever he may go, as he certainly has done in Carlyle.”

THE CONVERT'S INFLUENCE.

CHAPTER XXI.

“Let us aid all we can,
Every woman, every man,
Smallest helps if rightly given,
Make the impulse stronger.”

NO man who wishes to secure the largest measure of success in revival work can afford to overlook the minor agencies, nor neglect the feebler forces that go to make the complement in the roll of religious workers. He is the more skillful captain whose discerning eye sees the importance of keeping in its greatest efficiency the “rank and file” of every army corps. So, too, the true leader in religious work never fails to recognize the value of the modest worker, the non-pretentious toiler, in the whiten-ed harvest field,

“Where the servants of the Lord,
A busy multitude appear.”

There are none too small, whom the spirit moves, none too young whom the Saviour calls to speak a word or do a work to honor Christ and help his cause. None but with God's blessing, may aid in forceful way, the greatest ministerial

leader of any time or land. Then there are occasions and circumstances giving an added import to the agency of the feeblest of all God's children.

In revival seasons the one upon whom you look as the first to move in a heavenward direction, and of whom you think as standing at the head of a long list of revival converts, is naturally enough invested with peculiar interest. Such, too, other things being equal, have exerted more than the ordinary unit force. They have furnished the key for the opening of the mystic founts of human feeling and human interest. They have shown the possibilities of the time. They have appeared as the "handfuls of corn to shake as Lebanon." They have been the "first fruits" of the coming harvest. The "earnest" of the grand ingathering of souls to follow. So have served as an inspiration to all classes of religious workers.

Once in a village years ago, the Pastor and people had labored hard and long with no apparent success. The meetings had progressed for weeks, when, on a certain evening, the moral darkness had become intense. Hope had seemed almost to fail, all were wearied with many and exhaustive efforts, all had been done it seemed possible for man to do, but "wait":—then there came in sudden and unexpected form a change. One young man in the congregation had found

that the accumulated religious force of this long-drawn effort was more than he could withstand, and now in this hour of singular interest, of doubt and hope, his relentings came, his nature yielded, and mid sob and tear he sought the Lord and found his pardoning mercy. Then with heart of bounding joy and glowing love he begun that active ministry, lasting not for weeks alone, but many a year—described by Cennick:—

“Then will I tell to sinners round,
What a dear Saviour I have found,
I’ll point to thy redeeming blood,
And say, behold the way to God.”

One followed another, and so the work went on until the awakening and revival influence swept through all the region round, and scores were brought to Christ. God’s people, worn and wearied with their long, hard struggle, found rest, while happy converts, with their unbounded enthusiasm and delight, went forward with the work. Does not any newly-saved being have, as part of that spiritual heritage that comes with the regenerated nature, a love for souls seemingly overshadowing almost every other feeling? Does he not forget himself? Does he not go impelled by an inward force to seek and find some perishing one to win to Christ? Is it not his experience the psalmist gives?—

“Come and hear all ye that fear God, and I

will declare what he hath done for my soul.”

Who so active? Who so loving in their spirit? Who so freshly endowed with power? While the Evangelist studies and plans through the days of a meeting’s progress, the ones whose religious life has just begun are busy going “out into the highways and the hedges,” and through the “streets and lanes,” saying:—

“Sent by my Lord on you I call;
My invitation is to all;
Come all the world! Come, sinner, thou,
All things in Christ are ready now.”

The momentum is increased by the force and influence of every convert added to the body of believers. A new argument is given by every accession, a new strength imparted, and the warm flow of new blood infused gives a fresh vitality to the body. Then adding members to the family of the Christian household means subtracting a corresponding number from the ranks of Satan. We fail to catch the import of the help to be derived from persons so inexperienced, so ignorant of the words and forms of truth, so unaccustomed to the use of the ordinary implements of religious work. Here the Divine power is clearly manifest. These weak “vessels” show that the “excellency of the power is of God, and not of men.” Much of what the young convert has, the older one has lost; where they have no

familiarity with forms, no readiness in the use of terms, or ability in public effort, they do have simplicity, genuine love and zeal, and a freshness that betokens a near approach to God. These are the spiritual "babes and sucklings out of whose mouth He hath ordained strength, because of his enemies, that he might still the enemy and the avenger." It is not a rare thing for one youth to influence a schoolmate, and that one another, until whole classes are brought into a new life and happy spiritual communion. The modest workers are the largest number of all the effective force in Christian churches. They number the thousands where others are only tens and hundreds. They are not engaged to gain a reputation, to achieve a fame, to secure position, nor appear to be prominent actors in the grand drama of Christian or philanthropic efforts, but in their narrow sphere, and in unostentatious way are toiling almost unobserved because the "love of Christ constraineth them."

"Such is their life here;
Not marked by noise but by success alone:
Not known by bustle but by useful deeds,
Quiet and gentle, clear and fair as light,
Full of its all-penetrating power,
Its silent but resistless influence;
Wasting no needless sound, yet ever working
Hour after hour upon a needy world."

They have not fallen into the ways of those of

age and more experience, doing things in routine form, or perfunctory manner, but from a heart-felt love and delight, and with a readiness and eagerness that brooks no delay, and that seeks for and makes opportunity. They go forward regardless of conventionalities, that with older ones, would regulate religious action. To them it is the millennium of life, the golden age of spirituality, the banquet day of gospel grace, and they seem to feel that light may shine in full-tide-glow on every human being as now it beams on them. The mind at such time is in peculiar frame, the emotional is largely dominant, while intense spiritual activities are awakened, and all that pertains to religious life is invested with a more than earthly beauty.

The Divine and spiritual enrobe with more than rainbow hue all forms, all orders, all beings, all creatures high and low, and once more creation seems an Eden. The world stands renewed in beauty, and all earth's sounds melt into the melody of the skies. Churchly people, churchly life, churchly service, and churchly ministrations, fill the mind by day and crowd it in the visions of the night. Then God's church seems to answer to the glowing portraiture of David: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King."

Then it is,—

“Zion hears the watchman singing,
And all her heart with joy is springing,
She wakes, she rises from her gloom;
For the Lord comes down all glorious,
The strong in grace in truth victorious,
Her star is risen, her light is come!”

Such is the “crown wherewith God crowns,” the convert “in the day of his espousals and in the day of the gladness of his heart.” Is it strange, then, that one moved by so divine an impulse should go forth to active, loving service, and that the new-born force should manifest its winsome power in drawing others to the same sole source of “grace and truth?”

“What we have felt and seen
With confidence we tell
And publish to the sons of men
The signs infallible.”

How numerous are the agencies on the human side of awakenings and revivals! How multiplied the forms of manifestation of religious power! How insignificant seem the beginnings of religious revolutions! How feeble and obscure the agents for their inauguration! A dim dawn may usher in a glorious day.

Let us learn not to “despise the day of small things,” and to “despise not these little ones,” of whom the Saviour spake. And let no man count too much upon himself, but rather recognize the law of interdependence, as God’s order, among the agents of religious work. To

encourage and vitalize by proper stimulant every source of religious power should be an abiding purpose with every leader. Evangelists owe much to converts. If these were inactive, every effort at progress would be futile. If the newly enlisted were wanting in the *esprit de corps* of the grand army of believers, the ranks would soon be depleted, the banners furled, the force disbanded, and the warfare cease. But while they come to swell the numbers, they come to swell the force, to give an added momentum to the moving columns, and help in the world's great conflict.

Let us wisely employ, carefully foster, rationally and religiously encourage the young and timid, and make the convert even a greater power than heretofore, by giving more attention to their important relation to revival work. He shall succeed best, other things being equal, who shall make most of every help at hand. And that revival be the farthest reaching in its influence and yield the most enduring fruits, which numbered the most active, earnest, and continuous workers among its converts. Then let the revivalist look to these, for they will not disappoint the expectation, if they be genuine children of the kingdom.

“Scorn not one drop; of drops the shower
Is made, of showers the waterfall,—
Of children's souls the power
Doomed to be queen o'er all.”

OTHER MEETINGS.

CHAPTER XXII.

“Come, here is work and a rank field—begin:
Put thou thine edge to the great weeds of sin;
So shalt thou find the use of life and see
Thy Lord at set of sun,
Approach and say, ‘well done!’”

IT is not for us to know where in our varied fields of effort the most good has been accomplished. “Man looketh on the outward appearance, but the Lord looketh on the heart.” We estimate by numbers, excitement, seeming interest, visible tokens, and the common judgment of those who have witnessed God’s gracious manifestations. We may be very wide of the mark. Some seeming failure in preaching may have far more abundant fruit and better results than sermons delivered under much more favorable auspices, and with apparently far greater effect. So, too, of revivals of religion and revival effort.

We naturally sum up results by a count, and decide on our success by evidences that are tangible to the senses, and are outlying on the surface

of things, which is human, and may seem rational, too, yet, are, possibly, greatly fallacious. The measure of success in religious efforts cannot be reckoned up in order, by any mathematical calculation, nor by any process that may apply to the ordinary business affairs of life. A *single convert*, in a revival effort that was written down a failure, may be of more value as a religious agent, and an instrument of saving men, than a *hundred* other *converts*, of a gracious work that was noted everywhere as a grand success. One thing is evident, the Evangelist, or Pastor, makes no less vigorous effort, no less thorough work, where he seems to fail, than where he finds completest success, and judged of in this light, a meeting even though having no large apparent fruit, is not a failure. May not the two phases always be expected and be written down as the seed sowing and the harvesting of religious work? If so, is not one to be classed in every sense as the equivalent of the other?

Mr. Wilson found this two-fold phase to revival work. At some points there seemed little apparent fruit, yet there was no less hearty labor, indeed there was more exhaustive effort than where there was the most satisfactory results, and the grandest manifestations of gracious power. Success, or what men call success, makes work easy, and lightens every burden of the worker.

But the best judgment of calm, deliberative men will always be that he who does truly and well his part, whether it be in endeavors to promote revival influence, that may seem largely fruitless, or in doing what may appear at once to reward his toil, can *never fail*.

Mr. Wilson had all the variety of results common to evangelical workers, and neither prospered to such extent as to give him an undue sense of human importance, and lead him to reckon himself infallible in his work; nor yet was defeated so much and so often as to be overcome and disheartened by continuous failures. His meetings at Clyde and Clement were of such import for the mere villages, where they occurred, as to mark them as wonderful Divine manifestations of awakening and converting grace.

At a number of points, where revival efforts were made, the displays of grace were not so marked, nor the results so satisfactory, yet more or less God's converting power was manifest at every meeting. A combination of circumstances, fortuitous it might seem, aided in making a success in one case, and another set, differing materially in character, obstructed the way, and thwarted the efforts of the Evangelist and Pastor in others, leaving them disappointed in their expectations of grand and sweeping revivals, yet not disappointed in accomplishing good. But

who may decide what town, or city, or church, or congregation, or people, were recipients of the greater good, they who were *satisfied*, or those who had a feeling of *disappointment* at the result of their work?

“ In the world’s great harvest day
Every grain on every ground—
Stony, thorny, by the way—
Shall a hundred fold be found.”



CARE OF CONVERTS.

CHAPTER XXIII.

“Within thy temple where we stand
To teach the truth, not ours but thine,
May we, like stars in thy right hand,
The angels of the Churches stand!
Then when our work is finished here,
In humble hope our charge resign:
When the chief Shepherd shall appear,
O God may they, and we be thine!”

IN caring for revival converts those churches with a settled ministry have advantage of those under the itinerating plan. It may happen, and does as has occurred in our own experience, that immediately following a large ingathering of souls in the church, the pastoral limit has intervened, and without reference to conditions or circumstances, a removal occurs at a most unfavorable juncture. And the Pastor under whose administration the revival occurred, and who was familiar with every case, interested especially in them, and could call each one by name, was removed and a stranger placed over them. Surely where the acquaintance has been thorough, the Pastor can personally do some-

thing to keep and guide the convert, and can train more efficiently his own, than another's children. But some will argue on this ground against the work of an Evangelist. Yet the position is not well taken. During the efforts of an Evangelist the Pastor is by his side, more or less, giving shape to every movement, leads the seeker to God's altar, kneels by him in his struggles, rejoices with him in his deliverance, and keeps his own *personality* constantly active and prominent. He begins his oversight at the very outset of the religious career of the convert, and continues his watch with the true Pastor's interest at every stage of his future progress. The Evangelist is a comparative stranger, and must remain so, and could neither take the interest in the convert, nor the convert in him, that each would feel under other relations. The Pastor is none the less the responsible leader, because one is invited to be the prominent actor in a series of meetings, and no true Evangelist would expect or desire that he should renounce his supreme authority in all cases where final decisions are rendered. Most persons will feel where the Pastor is active in religious revivals that he is their natural guide, and look to him in some sense as their spiritual father. Certainly one of the most delicate, difficult, and important offices of the ministry is to care properly for con-

verts. To nurture, encourage, build up, and develop into full-grown Christianhood, the newly enlisted disciple is surely a work requiring both grace and skill. In this there is scope for the exercise of the rarest tact, untiring patience, deep piety, unquestioned interest, the soundest judgment and common sense, and the greatest diligence and activity. The preaching of a pure gospel, grand sermons, pathetic pulpit appeals, and eloquent public ministrations, cannot supply the place of private admonition, personal advice, and daily effort, to keep and secure the young and inexperienced in the way of Christian duty and consistent piety. The efforts must be as varied as the characters, as continuous as the flow of time, as tender and gentle as a mother's love, and all under the constant invocation of Divine superintendence and guidance.

A very great care and grave responsibility rest upon the Pastor in this direction. Goldsmith has seemed to view this from the Christian standpoint :

“ In all his duty prompt at every call,
He watched and wept, and prayed and felt for all;
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds and led the way.”

The writer can never forget the debt he owes to Rev. John Anderson, transferred from the

Baltimore to the Illinois Conference some 40 years ago, and Pastor of Greenfield, Ct., in 1847. Our memory holds precious the man and his work in training, when we started heavenward with so little knowledge of what to do, how to do, what to read, how to avoid the most dangerous temptations, and what means to levy on as the most efficient helps in religious life. His was a work of fatherly care, painstaking interest, and needed personal instruction, that it seems to us now no *stranger* could have given. Some very important steps may be taken in the outset, in getting one properly started in a religious course of life. No Pastor ought to overlook the work of fixing in the mind of the convert, at the earliest moment, the importance of secret prayer, of family prayer, if the head of a family, of reading the scriptures by course, and speaking and praying in public. Then much may be done to strengthen and assist the convert, and to develop one into intelligent Christianhood, by putting into the hands of every beginner a few well-chosen books.

Each minister may have his own ideal of values in the matter of written helps. It may be a work devoted to this special line of thought, or something not a specialty, yet devotional and instructive. Surely religious biography may always be valuable in this direction; and "Pilgrim's Progress" can never fail to interest and profit the

beginner, while a volume of sermons, such as Wesley's, or Jay's, or Spurgeon's, may yield a vast treasure of incentives, cautions, comforts, and encouragements for nearly any religious phase of life. No person can be trained in true piety without the use of the means of grace; nor can any one be made an intelligent and "thoroughly furnished" Christian without the reading of the Bible and good religious books.

“—Happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early only choice.
According as his labors rise,
So her rewards increase;
Her ways are ways of pleasantness,
And all her paths are peace.”

It has seemed to us in these later years that there has been one special lack in endeavors to husband the fruits of revival work: and that may be stated best in the form of questions.

Do we, as our fathers did, look out the most promising among the converts with the view to their promotion?

Do we note the special marks of God's purpose to put some into higher fields of usefulness and effort?

And do we give such the needed stimulants and opportunities to fit them for enlarged tasks and greater responsibilities in religious life?

Do we bring beginners forward?

Do we employ all legitimate incentives to noble, Christian action?

Do we burden the growing converts with the crying wants of earth, and open up to them the vision of the possibilities of life, with the assurance of the great rewards of Heaven? and are we special and personal in our efforts to lead them toward that point that God's providence may seem to indicate should be their aim?

We do not say that the Church calls men to the sacred office of the ministry; but we do believe the Church can open fields of usefulness can urge the timid forward, can influence the mind in a given direction, can help the anxious and conscientious inquirer, and can in some sense give *voice* to the *calls* of God.

From some cause, is not the proportion of converts going into the Christian ministry below that of former years, and far below what a reasonable expectation might demand?

Do we as pastors look to our privilege and duty in this matter with the care and interest they demand?

How many preachers come from our revivals? Rather, how few come from so many and so extensive revivals? -

How many of these young people catch the inspiration of evangelistic fire, to send them forth

into the great open fields, where multitudes are “perishing for lack of knowledge”?

Pastors ought to create the very atmosphere that brings the inspiration to the young!

Is not the race of ministers dying out? Some denominations are mourning a dearth in this direction. Many churches in Christendom are wanting pastors, to say nothing of the destitution of a thousand million of pagan people. The Saviour said:—“*Pray ye*, the Lord of the harvest,” etc. But do we pray? Rather, do we not wait, and hope that God will work without our call?

Are ministers coming forth to bless the world in answer to our earnest prayer to God to call and send them forth? In our mind, there is no distinct recollection, in thirty-five years of ministerial experience, of the prayer of any pastor, in which there was the earnest plea that God would call some member of *his congregation* to be a minister of the gospel. And yet it is just as legitimate as a thousand prayers a thousand pastors offer every day, and vastly more important. May we follow this line of work earnestly as the times demand. Thus far we have viewed this subject solely in the light of pastoral oversight.

In the Methodist Episcopal Church more than in some other communions the lay element becomes an important factor in giving direction to

newly enlisted disciples, and in leading them forward in religious enlargement and progress.

From the fact of frequent removals of pastors, a larger degree of responsibility must rest on local churches. The members must be sub-pastors, and especially all capable of giving counsel, and experienced in a Godly life should take part in training and moulding the Christian character of every one coming into Church relationship, and should each bear a burden of interest and care for the well-being of these feeble and inexperienced ones. The failure often, to reap rich results from revivals, does not lie in the want of thoroughness of the work, nor lack of pastoral interest, nor the perversity of the material, but in the want of efficient and faithful helpers among the laymen of the Church. These ought to be foremost in every work for good. They ought to incite to activity by example, be conscientious in motives, religious from principle, exact in their dealing, and in every sense consistent with their profession. Then the older should give evidence of being in an advanced state of spirituality, and thus invite others to seek for higher attainments in grace. With such life there will not be wanting a readiness to counsel or warn, nor a lack of example for such as are striving to shape their religious life by a personal and accessible model. All will

seek human guidance, and will be governed more or less by others.

“When’er a noble deed is wrought,
When’er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.”

Is it not often the case that professed Christians live on so low a level as to give no encouragement to the younger to hope for, or expect, any appreciable progress in religious experience, or practical piety. Can the stream rise above the fountain? Or can we expect, ordinarily, that those who come into the Church will do otherwise than shape their course by the ones already in it, and who are their natural guides? If we would attain perfection, we must have a perfect model. If all would “follow Christ,” such an *exemplar*, all would have, but instead of this, men take his representatives, such as bear His name, and follow them. But to garner the fruits of a revival, there must not only be a class with proper characteristics, but there must be continuous effort besides. Too many seem to think when the season of special effort is past the work of the Church is done. No, it is but begun! It is more to *keep*, at times, than it is to *acquire*.

Great care, universal interest, patient efforts, kindly forbearance and daily watching, on the part of those of experience, will do much to make any earnest endeavor a success. And a disposition of helpfulness will always meet with greater or less reward in its endeavors.

“Joined hand in hand are we;
With earnest fear
Let each the other strengthen in his need;
In this strange land we brothers are indeed.
It will not always last,
Therefore be brave!
And soon we all shall be
Across the wave!”

Great differences are found in the success of churches in their care of converts. Of a given number, received in different charges, a large or small per cent will be finally numbered as permanent and valuable accessions, depending on the character of the members of the local church, and their manner of caring for and training the young.

Often as regards a society, the danger to the convert lies in the direction of weakness of religious principle, shallowness of Christian experience, and a fickleness of a large portion of this given membership. The writer had occasion once to witness the demoralizing effect upon many young persons, and young converts as well, by the leadership of a majority of influential members of the Church setting forward, and making these

young persons the active agents in canvassing the village for the sale of tickets for a church raffle.

There are times when to be *true* would cost the Christian an effort, and some obloquy, too,—but to be *false* would result in the shipwreck of faith and the entailment of vast injury on many who had here sought for a model of life.

Happy if the professed believer would always hold the vantage ground in religious life, made possible to him! It is a grand thing to move on the plane of correct morals, conscientious action, well-defined Scriptural principles, and a clear, consistent piety.

“Art thou faithful? then oppose
Sin and wrong with all thy might;
Care not how the tempest blows,
Only care to win the fight.
Fight, though it may cost thy life;
Storm the kingdom, but prevail;
Let not Satan’s fiercest strife
Make thee ever faint or quail.”

Class leaders, stewards, deacons, elders, and all official members ought to be examples in holy living, and to feel a constant and lively interest in every pilgrim starting heavenward. But all unofficial Christians, be they male or female, should feel the possibility of a grand success to them in the department of training the convert for a useful and successful religious career. “Bear ye one another’s burdens, and so fulfill the law of Christ.”

"So is it with true Christian hearts;
Their mutual share in Jesus' blood
An everlasting bond imparts,
Of holiest brotherhood;
O! might we all our lineage prove,
Give and forgive, do good and love,
By soft endearments in kind strife
Lightening the load of daily life."



INCIDENTS

CHAPTER XXIV.

IF CARE had been taken to preserve these happenings a large grouping might have been made under this head. The striking episodes of revival work are both pleasing and instructive, and are largely illustrative of differences and similitudes in the mental and moral make-up of men, as exhibited when acted on by the Divine Spirit in seasons of gracious visitation. Here we get the natural and unstudied expression, the simple and inartificial action, the passionate and the passionless form of delivery, the wildest and rudest outbursts of sin, and the quietest and sweetest utterances of the saved and purified heart. Here one may see the soul at rest, or tossed, as moved by the wildest winds of passion. Here the deepest notes of wailing may be heard that may fall on human ear, this side the sob and sigh of utter hopelessness, and sounds of the most extatic joy that may be voiced outside the glory world. A perfect kaleidoscope of emotional life may be found in the many-sided, many-colored, frag-

mentary bits that one may gather in a long experience in revival work. They glow like sparks from the cold, but smitten steel, and tell of the spirit's touch and power. Some of these scraps, cooled by time, and dimmed by handling, are set before the reader here.—During a meeting, one physician said to another, “It will take a tall Methodist to bring me down.”

Mr. Wilson, during a praise service, sang as a solo :

“I was once far away from the Saviour,
And as vile as a sinner could be,
I wondered if Christ, the Redeemer
Could save a poor sinner like me!

I wandered on in the darkness,
Not a ray of light could I see;
And the thought filled my heart with sadness,
There is no hope for a sinner like me,” etc.

Under the influence of this song the strong man yielded; went home, could not sleep, came the next evening and was happily converted.—A young lady of skeptical views made light of the revival in progress. She was induced to attend the meetings, yet after several nights no impression seemed to be made. At this time one of the children in her school, a beautiful boy, seven years of age, dropped dead on the school-room floor. This providence touched her heart. After a few nights, without solicitation, she came to the altar, and falling into a trance-like state she re-

mained in the church until 2 o'clock in the morning, when her friends removed her to a neighboring residence. She came out of this state with a heavenly smile upon her face and praises upon her lips. When asked if she wished to speak she said: "I know now that there is a God, a Heaven and Hell, and eternity, and that Jesus saves me."——A Polander came into the meeting, became deeply convicted, and although he could not speak a word of English, after a severe struggle was happily converted to God. ——One man was converted who had lived for years within six miles of the church, yet had never heard a gospel sermon in his life.——At the closing service the most avowed infidel of the community came to the altar and said: "I am not here for mockery; if there is anything in this for me, I want it. I dread the thought of annihilation, and if there is any hell, I would rather go there than cease to exist."——Miss R—— said: "At the commencement of this meeting these words were ringing in my ears, 'Is Jesus mine?' Now these are ringing in my ears, 'Jesus is mine.' "——A doctor said: "If you do not want what we enjoy, don't come to the House of God."——At S——, Miss P——, bowed at the altar during an afternoon service. Through fast falling tears she looked up, and with melodious voice commenced singing, during a season of silent prayer:

“He takes me as I am.”

—A young lady deeply moved was earnestly invited by her sister to come and seek religion, but could not be prevailed upon to do so. Before the Sabbath following her opportunities had closed. She was in eternity.—At S——, the third night, twenty-one persons were converted, and the meeting continued until midnight. Dr. D——, supposing something unusual was going on, was about to dress and go to the church, when his three sons came rushing into the room, and throwing their arms around him, exclaimed, “O, Pa, I am saved. So am I, and I am too.”—A little girl came forward as a seeker, and after a happy conversion, said: “I knew I would be blessed, for I knew Jesus would meet me half way.”—At J——, an old lady, who had passed through severe afflictions and had been unable to become reconciled to the providence of God, during the sermon received light and help, and went away from God’s house weeping for joy at the blessing received.—At C——, the son of a minister who had apostatized, was loud in the expressions of his infidel sentiments. For this he was reprov’d, at which he became very angry, yet conviction seized him in the midst of his passion, and the following evening he came penitently, and was happily converted.—At N——, a man came half an hour before meeting. Said he wanted to be converted;

came forward on the first invitation ; was soon blessed ; was asked to stay, but said : “ I’ve gotten what I came for, and I must go and tell my mother.”——While the Evangelist was preaching a certain evening on the subject of “ Believe,” a man in the congregation suddenly arose to his feet, clapped his hands and exclaimed, “ O ! glory, I’ve found him. O ! glory, I’ve found him.” With this such a wave of Divine influence swept over the congregation that the preaching ceased, and the altar was at once crowded with seekers.——At J——, a man 77 years of age was converted. His career had been an eventful and sinful one, though he had always had faith in the Bible, and would never allow persons to ridicule religion in his presence. He is a man of wealth, and has begun his religious life with generous deeds. He said to the writer, “ My change is so great it is a perfect marvel to me, and I shall henceforth employ my means and time in this delightful service.”——At one point of Mr. W.’s work there were four preachers rejoicing in the conversion of their entire families.——An old skeptic and opposer of religion, said in the presence of his son, “ I have been under the drippings of the sanctuary for twenty years.” “ Yes,” said the son, “ but father, they have been very dry of late years.”——At one place an infidel began abusing Mr. W. A man, standing by, said, “ I am a Catholic, but I

stand up for any man who takes the part of the Lord Jesus against infidelity.' —At N—, while working in the congregation, Mr. W. came across a young man, who, when asked about God, said he didn't know anything about Him; in regard to Heaven, said he didn't know there was such a place; about hell, didn't know about that. The Evangelist stopped the singing and asked everybody to pray for a heathen young man he had found in this Christian land. The next evening he was found in tears, asking religious people to pray for him, and was soon happily converted. Through his agency his father, and brother, and sisters were brought to Christ during the meeting.



THE CHILD IN REVIVALS.

CHAPTER XXV.

“Take care of the children, nor wasted
Is care on the weakest of these;
The culturer the product has tasted,
And found it the palate to please.
There are sheaves pushing higher and faster,
And age has more branches and roots,
But dearer are none to the Master
Than childhood, in blossoms and fruits!”

—TAPPAN.

THERE is recently a waking up among Christian people in regard to the subject of the religious training of children, and touching the relation of the believer's child to the Church. And is it not strange that a question of such import should ever have been measurably obscured, partially overlooked, or in any sense underestimated in Christian communions?

Of all the denominations the Roman Catholic has kept most prominently in view the important bearing of the religious training of the child upon the future of the Church, and has faithfully watched, and carefully indoctrinated, all of the

young coming under its direct supervision. In this there is shown a commendable spirit, and is furnished an example worthy of imitation by all Protestant people. As we think of this question in its various phases, its magnitude becomes more apparent at each step of our progress, and our interest increases as we approach more nearly the subject of the child in the Church, and the child in revivals.

In seeking to find in partial manner the value of childhood as connected with the question of religious life, and possible destiny, we have been led to examine the subject in a three-fold light.

1st. *In regard to numbers.*

2nd. *Touching the moral quality of children.*

3rd. *The possible influence of children.*

First, OF THEIR NUMBER. A very large part of all of our race is to be embraced in that division including only the children. The largest part doubtless of the saved and glorified throng will be composed of those who on earth, were in infantile years. We make no account of statistics, for we assume that even the best calculations are far from infallible here, for in this count, there is a domain not possible for statistics to reach.

In Persia seven-tenths of all the born children die while they are infants. In China, and other Eastern countries, the female children are cruelly

exposed, or in many cases summarily put to death, and in any land the destruction of life by disease, or neglect, or wilfulness, is appallingly great among the children. This may not be by ordination, yet it is so by God's permission, and will result to his ultimate glory in the salvation of men. At least millions of human beings are born only to breathe and die, or be removed before the age of personal responsibility arrives, and thus with no risks but such as the Saviour assumed, to be at once removed beyond all possible danger, to the same fruition attained by the accountable believer. So we come to find that of *all* the *saved*, unless future times shall disclose a state of things in God's gracious economy widely differing from the present, the greatest number of those redeemed from earth and gathered home to Heaven will be composed of such as when on earth were in infant life. We wonder not that as this thought pressed forward for recognition, John in his apocalyptic vision saw that the "SMALL and great" were gathered at the Judgment Seat. To us a significant fact appears in the phraseology of the passage quoted, "SMALL and great." John puts it as if the "SMALL" were *first*, in every sense, both as to numbers and importance.

Others may not incline to estimate the value of childhood by the *immensity* of the number of the children, and the saved numbers as well, but the

fact forces itself upon our mind for recognition, as one of the wonders of the redemptive scheme, redounding to the glory of Him who is to “see the travail of His soul and be satisfied.”

“O sight sublime, O sight of fear!
The shadowing of infinity!
NUMBERS whose murmur rises here
Like whisperings of the mighty sea!”

Again we think of the child as regards :

Second. ITS MORAL QUALITY. Children are not sinful in the sense that grown-up people are, not so by choice. Nor do the Scriptures ever teach such horrid doctrine.

David said, speaking of his departed child :—
“I shall go to it,”—recognizing its qualification and fitness for the heavenly world. God said to Jonah :—“Should not I spare Ninevah, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand.” Then look at the treatment of them by the Saviour when in the world, signifying his estimate of their moral character, both by his impressive words and important acts. “He took them” to his bosom as unspotted human beings, and “blessed them in his own and in his father’s name.” Then in His teaching he made them the typical Christian character, demanding that all true Christianhood should assume this childlike form.

Said the disciples:—"Who is the greatest in the kingdom of heaven?

"2. And Jesus called a little child unto him, and set him in the midst of them,

"3. And said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"5. And whoso shall receive one such little child in my name receiveth me.

"6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea;" *Matt. xviii.*

And when the cold and heartless scribe and formal priest rebuked the children for their artless and glad "Hosannas to the son of David," making the Temple ring with their hearty praise, "Jesus was much displeased" at the complaining spirit of these religious teachers, and said:—"Hearest thou what these say?" "Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise." And then to give the highest sense of their moral quality in their near approach to God, said:—"I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

Then in the charge to his disciples he remembered the "little ones," saying to Peter,—“Feed my lambs.” So in Jesus’ estimate of childhood we have a true criterion and guide; an instructive lesson left us to impress us as to our duty toward the smallest and feeblest of all our charge. And it is a matter for profound thankfulness that the churches hitherto slow to act, doubtful of proprieties, fearful of overdoing in prerogatives, or of seeming to deny the established doctrine of depravity, are beginning to recognize the true character of children, and the relation of those of believers, to the churches.

Another view in which the import of childhood appears is in:—3rd, THE POSSIBLE INFLUENCE OF CHILDREN. “A little child shall lead them” becomes an established and unquestioned fact in our times, and in the Church’s work of to-day. The most important feature of religious work the world has known, and one assuming enlarged proportions every day, and becoming grander year by year, is that in which the children lead. What a marvel in any view that may be taken of it is the Sabbath-school interest of the churches of to-day! This all, in its multiform phases, developed from the sight of a few ragged, miserable children on the streets, looked upon by one whose heart was touched with the pitiable condition of these little needy ones, a hundred years ago.

Says a recent writer :—

“Suppose it could have been given to Raikes at the first session of his little school of ragged, ignorant, vicious children, taught by four women at a shilling a day, to have beheld the fruits of his work in a century, as seen by us to-day. What thought had he of what he was doing? He had no dream that this little Sunday-school was the mightiest educational institution in Great Britain ; that the poor, rough children before him represented scholars that would become like the stars of heaven for multitude ; that the four female teachers before him represented two millions of teachers, who in a century would be busy in instructing the young of all classes of society the world over ; that the rough room in which they stood was the prophecy of tens of thousands of commodious and elegant Sunday-school buildings, and that the few clumsy books before them indexed text books, magazines, papers and religious libraries, countless in number, that would fall as the leaves of the tree of life for the healing of the nations.”

The great International S. S. Convention that met in Louisville, Ky., June 11, 1884, was the outgrowth of that non-pretentious work of a century ago. In this great assembly were representatives of all Evangelical Denominations, from different lands, brought together in com-

pletest harmony of action, in sweetest fellowship in worship, and in hearty and earnest accord in philanthropic effort; all made a grand possibility by the "child to lead them." And in unnumbered agencies for good, and benevolencies set on foot to bless mankind, if we search the annals of the times we shall find at their beginnings there was the influence of the child, possibly the living child, more likely still the angel one.

A Welsh minister asked a little girl for the text of the last sermon. The child gave no answer,—she only wept. He found out she had no bible in which to look for the text; and this led him to inquire whether her parents or neighbors had a bible; and this led him to begin a Bible Society for Wales. Some good people in London said: "Why should we not have a Bible Society for England, too?" And others said: "and for France and for the nations of Europe?" And then another said: "And why not have a Bible society for the whole world?" The tears of that little girl led to the formation of the British and Foreign Bible Society.

Such facts may well move us to ponder carefully the question of our responsibility as leaders in the fields of Christian effort in the world, in pastoral, ministerial and evangelistic endeavor for the advancement of God's cause and the spiritual well-being of men. It is a painful thought that

some religious teachers incline to be apologists for children who are disposed to put themselves in a Christian attitude while very young, and to move in the van of those who seek the Saviour. Much the same spirit is often manifest now that was offensive in the Saviour's time touching the religious movements of the children. A disposition is too apparent in the churches among confessedly religious people to hinder the child in its first feeble efforts to come to Christ. Then, again, we find attempts to magnify revivals by reports of so many people in mature years or advanced life making a profession of religion. It is a magnificent work to save an old and hardened sinner, and it takes a miracle of grace to do it, but the work gives no large promise, only of the bare salvation of the man at the ninth or eleventh hour of his life, for his day has gone to waste.

Instead of such head lines as we have mentioned, would not wisdom emphasize the *conversion* of the *children*? Might we not well put in capitals at the top the grand result of evangelism among the "*little ones*" who are destined to do God's work in the religious progress of the *next forty or fifty years*?

Children have no gnarled and crooked forms to straighten up, like those whose figures have been wrought into unsightly shape by long and painful servitude to sin.

The preacher starting out to do a lifetime work for Christ, if possessed of any adaption for that special line of service, might begin, continue and end his gospel mission in efforts to save the children, and in this department achieve the greatest success possible to any Christian worker. Here is the largest, brightest, sweetest field of Christian usefulness the world affords, and in its faithful occupancy there is promise of fame and honor and glorious reward. We begin, too often, our work in revival seasons, in trying to save men, where God's work ends and where the hardened of heart are given up. We undertake to save the crystalized unbeliever, the confirmed opposer, the settled worldling, the continuous neglecter. If we were to put forth a tithe of the effort to save a child or youth we do to rescue one of these hoary sinners we should find completest success, and add a worker who would give many years of faithful service to the Church.

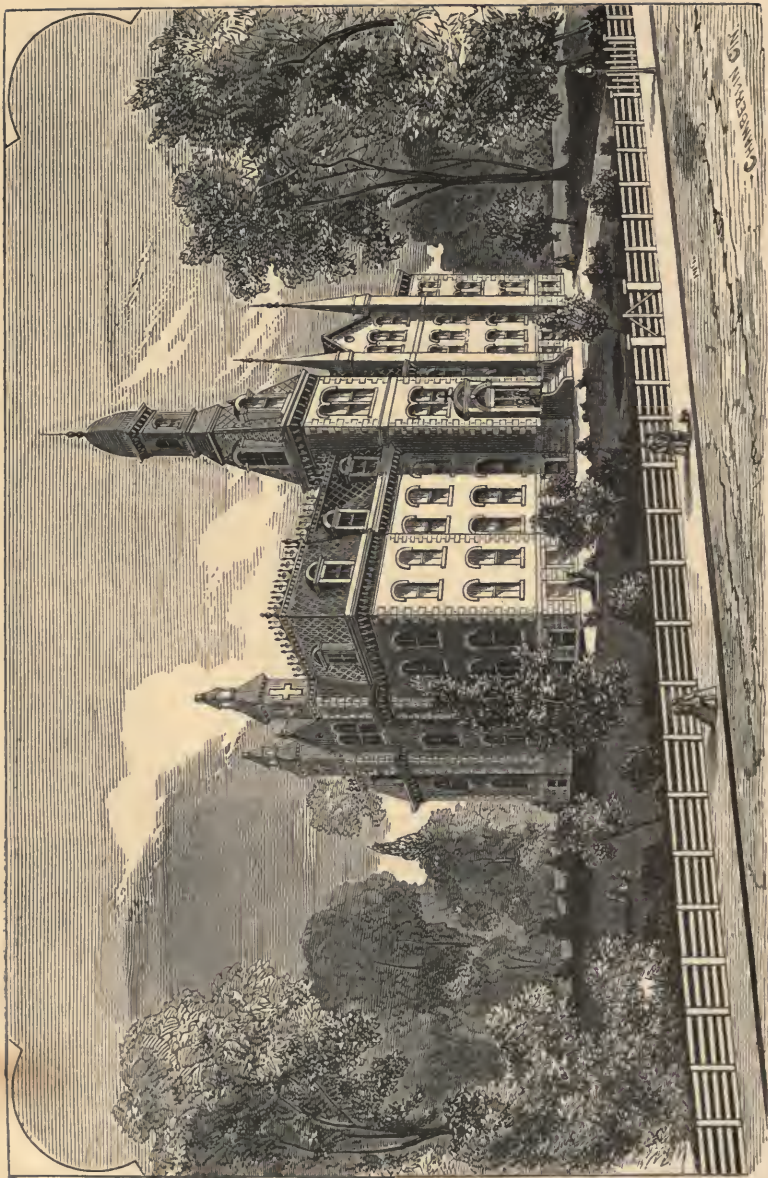
The word of God by prophecy makes sure that in some period "all thy children shall be taught of the Lord, and great shall be the peace of thy children." While millennial times are to be ushered in with a "little child to lead," the before ferocious and untamed peoples, and be the *chiefest feature* of the pictured scene of that golden age and day of gospel conquest.

And may we not well strive to take admeasure-

ment of that heretofore unsolved problem of childlife as it relates to the Church of God and stands inseparable from the work of every pastor and evangelist in revival times.

“ ‘ Suffer these little ones to come to me, ’
Was the command of Him, who, on the cross
Bowed His anointed head, and with his blood
Purchased redemption for our fallen race;
And blessed they who to that holy task
Devote the energies of their strong years,
Teaching with pious care the dawning light
Of infant intellect to know the Lord.”





ILLINOIS FEMALE COLLEGE, JACKSONVILLE, ILL.

CHAMBERLAIN

CAMP MEETINGS.

JACKSONVILLE CAMP MEETING.

CHAPTER XXVI.

THESE records of revival meetings close with the brief accounts we give under this general head.

The Jacksonville Camp Meeting had been arranged for some months before it occurred. It was commenced with an afternoon service, July 23rd, and closed August 2, 1884.

The *Journal* said at an early date of the meeting, "It is under the leadership of Rev. G. W. Wilson, by special retainer and appointment. His work at Centenary last winter so commended itself that originators of the Camp Meeting were anxious that Mr. Wilson should have charge, and so nominated him, and he accepted the trust as early as last March.

"Dr. William Jones and wife, able co-workers, are with Mr. Wilson; the one as teacher of the so-called Higher Christian Life, and the other as the leader of the Female Prayer Meetings and the children's meetings."

These meetings were largely attended through the whole time of their continuance, and on the Sabbath-day it was estimated that as many as ten thousand persons were on the encampment.

At the morning hour each day Dr. Jones preached a sermon touching some phase of the doctrine of Christian Perfection, as set forth in the Scriptures, and in the standards of Methodism. Some visiting minister occupied the pulpit at 2:30 P. M. At 5:30 the children's meeting was held, and at 7:30 the regular revival service, under the control of Mr. Wilson. He usually preached a plain, practical sermon, invited seekers of religion, and spent some time in work at the altar with awakened penitents.

Of the evening service of Saturday, July 26, the *Journal* makes the following notes:

“Rev. G. W. Wilson preached his evening sermon, which, like all his sermons, contained much to urge the sinner to accept the truth. He has a manner which captures the unbeliever's attention and presents truth to him in a pointed way, which was unexpected, but unanswerable. The sermon last night was on the work of a person after conversion, that even then they have a cross to bear in bringing other souls to the light. It will take the renewal of the entire race to deliver us from the perversion of sin. The first and all important question is, ‘What shall I do to be saved;’ but

after this question is decided, the next thing that should present itself to a Christian is, ‘What can I do to save others?’ This point was clearly and forcibly brought out and impressed on the minds and hearts of the people, and will have a grand effect in bringing all the Christians on the ground to the realization of the fact that they should go to work and do something for the cause; and when all these people get earnestly engaged, the work of salvation will spread throughout the whole community. This was the idea of Mr. Wilson’s sermon, and it was a grand one, and was to the right point.”

On Sabbath the services began with a morning prayer meeting, led by Mr. Seymore, of Franklin.

The Love Feast was conducted by Rev. W. H. H. Moore. At 10:30 Dr. Jones preached on the subject of the Transfiguration of Christ. Text: *Matt. xvii., 9.*

The leading thoughts of the sermon were as follows:

“This remarkable occurrence in the history of Jesus teaches us that earnest believing of prayer always precedes a manifestation of the divine glory.

“2. It teaches us the individuality of the dead.

“3. It reveals to us the fact that the saints in heaven are interested in the salvation of men.

“4. That special revelations of God to the

human soul are essential preparations for successful work.

“ 5. It teaches us that none but those who have been in the presence of the transfigured Jesus are prepared for the work or ready to die.

“ 6. Finally it teaches us that Jesus is the central figure of the gospel—the abiding One of the universe.”

At 2:30 P. M. Rev. J. W. Gaddis, of Cincinnati, preached from *II. Samuel xxxiii., 15*. At night Mr. Wilson preached a stirring sermon from *I. Tim. ii., 5*. At the invitation given for seekers of religion about fifteen persons responded and presented themselves at the altar for prayer.

On Monday Rev. W. N. McElroy preached a very able sermon from *Matt. v., 17, 18*, a brief sketch of which we give as reported by the *Journal*:

“ The object of religion is to revolutionize society by taking out all that is bad and introducing all that is good. It accomplishes this through individuals. Religion assaults only sin. Christ fulfilled the civil, levitical and moral laws. The Gospel enlarges the claims of the law. The Christian is an honest man ; pays his debts ; debts due men and debts due the Church. The Christian is upright, truthful, pure.

“ The object of the gospel of Christ is to impart to morally impotent men power to do right.

“ We learn from this verse :

“ 1. Nothing will excuse us from the least violation of God’s law.

“ 2. Little things must be attended to. It’s the little sins that destroy the Christian character.”

Many pastors from distant churches came and participated in the services from time to time, rendering valuable help in the able and interesting sermons they delivered.

We may say of the leadership of the singing at both the Jacksonville and Mechanicsburg Camp Meetings, that it was in the hands of Mr. Kennedy, of Griggsville. He is a good singer, and did efficient service. He uses a cornet, plays finely ; makes it helpful in devotion, and enters into this service with a spirit that betokens his deep interest in the work, and impresses the people with the thought that his worship is of the heart. The summing up of this ten days’ work we give in the words of the Jacksonville *Journal*:

“ The Camp Meeting has come to a close, and all who have taken an active part in the meetings are confident that great good has been accomplished and that the meetings have been a feast of fat things to many persons. It is impossible to estimate the good results of any camp meeting. The sermons, exhortations, testimonials, songs and prayers, will, perhaps, exert an influence for good as long as time shall last. How many per-

sons were converted and how many received the blessing of "perfect love" cannot very well be estimated. At almost all of the altar exercises held at the close of the different services a number of persons knelt at the altar for the prayers of Christians. Many persons were greatly blessed during the meetings. Sinners were converted and professing Christians were led into higher life and a closer walk with God, and both sinners and Christians heard truths presented in an earnest, loving manner, that they will remember as long as they live.

"The Christian workers who have been laboring in the camp ground for ten days have been greatly strengthened and encouraged by laboring side by side with each other for a few days, and have gone to their homes under a new inspiration, and have determined to do better work than ever before for God in trying to save souls. All who have heard the sermons of Revs. Wilson, Jones and others during these meetings, will feel grateful to them for their earnest, eloquent, loving words of truth."

MECHANICSBURG CAMP MEETING.

This meeting was under the supervision of the pastor, Rev. J. B. Colwell, and the leadership of Mr. Wilson. In revival efforts of this kind the division of labor is such as to render a careful analysis a difficult and almost impossible thing. There are too many actors and ministerial laborers to make even mention of them by name, or to particularize as to the performance of each during the meeting. Ministers from varied fields gathered here from day to day, and both enjoyed the delightful services of this occasion, and performed efficient labor for the Master. Very full reports of this meeting were made in the *Morning Monitor*, of Springfield, Ill.

A feature of both this and the Jacksonville Camp Meeting was the presence of Yezero Matora, a Japanese student of Boston Theological Institute.

He was converted to Christianity by one of our missionaries. He is a native of Tokio, Japan, and belongs to the higher educated class. He fully understands all the teachings and traditions of the people of the Orient, knows the doctrines of Confucius, and was highly educated in that theory, but having embraced Christianity, he was disinherited by his father, and came to this country to learn fully the languages and teachings of the blessed gospel he had embraced. His address

was very instructive, and was listened to with deep interest by a large audience.

This meeting commenced August 14, and concluded the 22d. The *Monitor* said August 18:

“The meetings have been increasing in interest at every session, until the services are almost one continual meeting. There is scarcely an hour during the day and till 10 o’clock at night but what you can hear either the voice of prayer or some of the beautiful songs of Zion wafted on the air at the grand stand, or in the tents. The meetings have been more spiritual than ever before. The laborers more earnest in endeavoring to save themselves and others, and their efforts are being crowned with greater success, reminding one of the old-time camp meetings held near here years ago.”

The meetings were spiritual and good throughout, and many rejoiced in God’s pardoning mercy, many in his comforting and purifying grace.

The *Monitor* says of the Sabbath morning service:

“Sunday morning the gentle rain commenced descending. The services at the grand stand were of a deep religious order, and the Love Feast was a most blessed meeting. Several arose and expressed a desire to be saved.

“At 10:30 A. M. a vast multitude had assembled, the entire seating capacity was filled to

overflowing, and many hundreds could not get seats but had to remain standing. This large audience represented people from all over Sangamon and adjoining counties. The services at the grand stand opened by all singing 'Nearer my God to Thee,' led by Bro. Kennedy with his cornet. Rev. Dr. Short, of Jacksonville, delivered a grand and unanswerable sermon in defense of the Christian religion, from the 19th chapter of Revelation, taking as his text a portion of the 12th verse: 'And on his head were many crowns.' Five thousand people listened in perfect silence to this grand sermon, as he portrayed the beauties and glorious triumphs of the Christian who places implicit trust in God. His closing address to the church as to their duty in spreading this gospel and upbuilding the Saviour's kingdom was very able and will long be remembered by all who heard him."

We may in this place state, as it is fitting and needful to say before we close this record, that Mr. Wilson, after due time and proper deliberation, saw the way clear to change his relationship in life, and thereby secured a worthy helpmeet for him.

On the 10th of June, 1884, he was united in marriage to Miss Elma M. Boggs, of Hays, Douglas county, Ills. Mrs. Wilson is a worthy, noble-spirited Christian lady, one who is active in church work, and promises to be an efficient helper to

Mr. Wilson in his evangelistic labor. During this camp meeting Mrs. Wilson did good service in conducting the children's meeting, held at 2 o'clock in the afternoon.

Of one of the last days of the meetings the *Monitor* makes the following mention :

“Between the hours of 6 and 7 o'clock the camp was made to resound with songs and prayer at the various tents around the square. Methodism, with its grand membership and churches, has become a great power in this land, and the great increase in its membership the last few years have been marvelous. It still moves grandly on with well-trained and well-organized machinery, carrying the masses with it.

“At 8 P. M., Tuesday, ‘Rock of Ages’ was wafted on the breeze, and prayer followed by Bro. Seymore, of Jacksonville. Rev. Wilson conducted a brief praise meeting, after which he said his text was a question, and would be found in the 3rd verse, 2d chapter of Hebrews: ‘How shall we escape if we neglect so great salvation?’ He showed the fallacy of people claiming to be ‘the’ Church of God, and having no power of godliness, but depending on forms and baptism of water for their salvation. We must possess the spirit of the blessed Master, and live it out in our lives. Then we are Christians, and it matters not what church we belong to.

“He did not believe that men are the best at

conversions, but that as they continually live close to the side of the precious Saviour, they become more and more like Him, and their closing hours on earth should be their best hours. He showed that the many excuses men make for not accepting this great salvation, and closed with an earnest appeal to all to come and seek the Saviour and accept His salvation. Several came to the altar, among the number aged men, and several were converted. The meeting closed with much Christian rejoicing and hand-shaking.”

Thus amid rejoicings ran on these services from day to day, closing most pleasantly with many treasured memories of blessing and privilege, and many incentives to religious activity, and greater faithfulness in future life.

With hopeful adieus, the multitudes that had thronged this consecrated spot melted at last away, leaving the great forest tabernacle voiceless, except as nature's songsters pour forth here their daily matins. We here conclude the sketchings that pertain to Mr. Wilson's personal work.

The Southern Illinois Conference at its Session in Fairfield, Sept. 24, 1884, continued him, at his request, in the supernumerary relation. We shall rejoice if he shall find enlarged success in his work of preaching Christ, and in his future endeavors to save souls. Since Conference he has conducted a meeting at Coffeyville, Kansas, where nearly one hundred persons made a profession of religion.

INVISIBLE AGENCIES.

CHAPTER XXVII.

II. Kings vi., 16, 17: "16. And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

"17. And Elisha prayed, and said, LORD, I pray thee open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire around about Elisha."

I. Chron. xiv., 15: "15. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

"The memory of their loveliness
Shall round our weary pathway smile,
Like moonlight when the sun has set,
A sweet and tender radiance yet."

IT IS the purpose of this chapter to take some account of the influence on the *worker* and on *those* he seeks to move, of the unseen, yet intensely active beings of another sphere, who once moved among us as our fathers, mothers, brothers, sisters, husbands, wives and children, and whose memory is one of the most precious heritages of kindred left behind them. "They are not lost but gone before," and in some indefinable sense are the leaders of the living. May

not those called in the days of their childhood or of their activity and usefulness, contribute more to the well-being of human society to all those silent and invisible forces, giving shape and course to human destiny than would the active labors of their lives if they had lived for years. In some way God joins in harmonious movement the visible and the invisible in the great spiritual conflict of the world, and declares emphatically, "the dead yet speak."

There is such a thing as "the spirit of the dead that walks the earth." There is a continuation of influence, subtle, unknown, unconscious it may be, that gives color to character, controls in action, gives inspiration in effort in the varied lines of human duty, and forces itself in unseen channels, as one of the most important factors of earth's activities.

Somehow the "mantle" of the innocent and good does "fall" on kindred ones, as with strained eye they gaze upward to see the departing form and catch the vision of the fiery chariot in its heavenward pathway.

"Can that one be dead
Whose spiritual influence is upon his kind?
He lives in glory, and his sleeping dust
Has more of life than half its breathing mould."

They who have left us (saddened, pained, and with the feeling of irreparable loss at their going),

have often enriched us in all that goes to make life more beautiful and noble, in the sweet memories that cluster round them. In mystic form they go to the farthest ends of earth, and to the utmost verge of time. At some period, in some remote region of the world, the re-appearance of kindred scenes, the incidents of time or place, may call to mind the form, or life, or dying scene of dear departed ones, and a new chord be struck vibrating in unison with child, or mother's love, and words and acts of these buried ones reappear, so that the stout and hitherto unyielding heart shall bend and victory crown the silent forces that have been marshalled in the memory.

“Mysterious is the viewless chain
That binds dead years and wakes again,
With an electric thrill,
Familiar voices of the past,
To sweep the present as a blast
That heeds no ‘peace be still.’”

Who would have thought that at that distant place and far-off period the memory of the dead would rise to assert a sway so wonderful and all-controlling. That the seed-grain planted in the hour of mourning and loss, would germinate and bring forth fruit in after years in the soul's complete reformation and delivery.

Yet such is God's order among the invisible forces of the spiritual realm.

The child-life is prolonged through a generation

by the recollection of it, and its innocence, beauty, and even its unearthliness have been written in living forms to take shape again and again, and be repeated over and over for an age.

“ When death strikes down the innocent and young
From every fragile form from which he lets
The parting spirit free,
A hundred virtues rise
In shapes of mercy, charity, and love,
To walk the world and bless it.
Of every tear,
That sorrowing mortals shed on such green graves
Some good is born, some gentler nature comes.”

Such forces have more than wonted potency in revival times. Every revivalist more or less evokes the mystic power of these silent and unseen agencies.

Christ is the *superhuman* form of this spirit influence, man's the circumscribed and *human*. How the presence of Jesus is multiplied ten thousand fold by his decease and final departure from the world! He who in his lifetime walked the Judean highways in his daily ministrations, known intimately to the *few*, seen by favored Jews, and heard by the merest fragment of the peoples, goes now in the higher sense into intimacy with every man, enters as a familiar fireside guest, not alone into the Mary's and Martha's and Matthew's homes, but into every family circle, and all the homes, of all the lands. How His spirit walks

abroad ! How His departure has given force to all the words He spake, to all the miracles He wrought, to all His acts of mercy, and efficiency to every agency for good He set in motion while He lived !

He said :—“It is expedient for you that I go away.” All man’s human instincts would have retained him, yet the disciples reaped a rich fruitage from his departure, in the added spiritual influence that found enlargement by his bodily removal from the earth, while each added year, and decade, and century, marks the increase of that power. Now such is true, in *lesser measure*, of any of God’s children moulded and fashioned to reflect the image of the Divine Redeemer, whose spirit breathes in human forms, and lives forever in the forces organized in life and reinforced by death. We are wont to think of the *living* as nearly the sole agents of religious work. They are a large division, it is true, yet the larger working force is made up of the “innumerable company of angels, and the spirits of just men made perfect,” whose unseen presence rests as a continual benediction on the earth.

In truth :— .

“The body may lie mouldering in the grave,
But the soul goes marching on.”

The strains of music linger long after the touch of the performer ceases. The musician who

evoked the melody may be forgotten, when the voice and song, the harmony and numbers, may linger more sweetly voiced than when the living artist poured them forth so fresh and free upon delighted ears.

Let none of the great army of religious workers think that God's summons to another sphere, or call to a new mode of being, by snapping asunder the cords of life, necessarily means an end of earthly usefulness, or a discontinuance of our connexion with the active agencies of earth for doing good. Few of us know our indebtedness, or can realize our obligations to those who live alone in memory. Our fathers, mothers, wives, and children are out of sight, not out of mind, are released from earthly suffering, but not from earthly service.

“God calls our loved ones, but we lose not wholly
What he has given;
They live on earth in thought and deed as truly
As in His heaven.”

Even the “little ones,” whom the Father has removed from us by a seemingly untimely death, have not gone before any useful mission had been fulfilled on earth, and with none of the fruits of this life to bear to the garner of heaven. No! They have imparted an inspiration by their passage through the doors of birth and death, to continue as a legacy of purity and sweetness in this

world of sin and bitterness. Then for years after their departure their ministrations are continued, and by some unknown law of contact they touch the springs of human action and incite to kind and noble deeds. In this, to us, indefinable presence, they find access where the living actor would be excluded, or, if permitted, would find his most ardent pleas would be unavailing.

There is no human power that avails to exclude this presence,—so in a peculiar spirit force, the angel wife, or child, or mother, goes to shops, and stores, and factories, and mills, and offices, and counting houses, and marts of trade, and halls of legislation, and palaces, and become the monitors of men and silent pleaders for humanity. So they become the successful advocates of orphan children, distressed widows, the maimed, and blind, and deaf, the sick and dying, and the multitudes perishing because they know not Christ.

No, they have not lived in vain, when some lives are better for them, when harshness is overcome, when worldliness is subdued, when sympathy for human sorrow is increased, when charity and benevolence take on enlarged and Christ-like forms, and agencies are set on foot to work for centuries for God. Thus workers in the cause of Christ have been stimulated to complete self-abnegation, to entire devotion to their

chosen lines of effort, as could never have been but for the remembrance of sainted child, or wife, or friend. And preachers have preached with such power and pathos, such sense of nearness of the heavenly world, such indifference to earthly allurements and charms, as could only come by the sense of angel form that possessed the mind, and hung like an ever-present glory on the pathway. Men are influenced often more by those who have gone *before* than by those who are left *behind*. They have furnished a continuous force to propel men forward in the ways of duty and religion. Who has not hastened in his work and been inspired to intenser devotion to it by the memory of the loved, whose very silence has been more eloquent than words! So men have lived better, achieved more, done, and given, and suffered more, than would have been possible without these spirit influences moving their inmost being.

“Their moral life, their influence is not gone,
When the material bonds around us break;
In other minds their spirit still lives on,
Though dead they speak.”

The death bed scene and words of Wesley are vivid yet, and Bishop McKendree's “all is well,” rings as a triumphant note from the border land, to give added courage to thousands of God's militant host, as they follow through the vale.

Thus after they have "entered into rest" their good service to mankind continues in large or lesser measure. And not they alone who did years of efficient service in the world, but even the child-life that faintly dawned, then sank into the night of death, is made a benediction and a blessing on the earth. Bishop Ames embalmed forever the memory of his beautiful child (that was burned to a blackened mass), in the pathetic relation of the incident in his grand sermon on "Have faith in God." Bishop Bowman said, and doubtless has said it to many thousands to such purpose as God can only know:—"That the joy which my little Fannie left with me is, I think, the nearest of anything to the joy of heaven, for it was never mixed with a pain she gave me." Little Lulu Harrison, dying when four years of age, has been speaking, not alone to the hearts of those bereaved, but for more than twenty years her dying words, so wonderful, have been voiced to hundreds in sermon and exhortation. Theodore L. Cuyler has been more active and more useful, too, since his little daughter left the "empty crib" of which he writes so touchingly.

Our only dear one left us, too, while we were planning to prepare him to do the work of a long and busy life. Yet he is living now, in larger sense than if he had tarried in the world. In

some way God seems to enlarge the sphere. Said one, while many have said similar things,—“Osman’s life, short as it was, was not in vain, for we are all better for having had him.”

God’s living agents are not enough, so he harnesses as *one*, the forces of the *living* and the *dead*. A poor Hindoo mother saw with grief and pain her child slowly pass through the vale of death and beyond her reach and sight, yet the death of that infant child led her to the Saviour. Far and wide He sows the seed and plants mortality in early graves, to bloom in earth’s sterile soil, and bear such fruits as to make it seem once more an Eden.

“Still shines the light of holy lives
Like starbeams over doubt;
Each sainted memory, Christ-like, drives
Some dark possession out.”

Many a worker has drawn fresh inspiration from the memory of the sainted dead, and has gone forth to wider fields, intenser activities, steadier devotion, and enlarged success, with this new heritage of power. No endowment is so costly, none of higher import, or of more enduring character than this. It is only less than the direct divine influence upon the heart and life.

In public ministrations the memory of sainted ones is again and again invoked to give point and energy to truth, to arouse the emotions of the unfeeling hearer and to touch responsive chords in hearts unmoved by every other force.

To portray the incidents of a pious life, the triumphs of Christian death, the words and scenes of life's latest hour, is within the province of every Christian worker who would wed every agency in the realm of truth to his work in arousing insensate men to activity and duty.

"Thus saints, that seem to die in earth's wide strife,
Only win double life;

They have but left our weary ways,
To live in *memory here*, in heaven by love and praise."

How many of the grand sermons, the most effective appeals of evangelistic workers, and the most hearty and successful efforts of Christian people of every class have been the direct outflow of that prolific source of good, the cherished memory of the dead.

Mr. Wilson has had a spirit force in constant action near him that has doubtless nerved him in many a valiant conflict in the Master's cause. What a ministration of good to him has "MAY," the "little one," and JENNIE, the sainted wife, been in his many struggles for victory in revival work, in the years since *child* and *wife* were removed to heaven. In some sense, if not in the express manner had in mind by the dying wife, her promise has been fulfilled: "If such a thing as coming back is possible, I will be with you."

Mr. Wilson was doubtless by nature adapted to evangelistic work, but never could so fully have consecrated himself to it, nor so efficiently have

performed it, if bereavement had not come to send him adrift from the comforts and delights of home, and to lead him to find his greatest joy in the rejoicing of others, and his completest rest in incessant labor.



CONCLUSION.

CHAPTER XXVIII.

“How blest the sacred tie that binds,
In sweet communion kindred minds!
How swift the heavenly course they run,
Whose hearts, and faith, and hopes are one!
Nor shall the glowing flame expire,
When dimly burns frail nature’s fire;
Then shall they meet in realms above,
A heaven of joy, a heaven of love.”

HOW many helps in Christian life! How many incentives to perseverance! How many dangers in going backward! So many are hoping we may succeed, some are looking for us to fail, and *all* are interested spectators of our heavenly race. Our work in this world, religiously, will partake largely of the character we may choose to give it. We can elect whether our stay here is to be greatly to our advantage and helpful to others, or result in sad loss to us and disaster to those around us. We are in a field where seeds are to be sown of the kind that we may choose. But be they good or bad, many or few, they are to germinate by fixed laws of vegetation, and bring forth fruit in

varied fold, both for *this* and the *life* to come.

“We scatter seeds with careless hand,
And dream we ne’er shall see them more;
But for a thousand years
Their fruit appears,
In weeds that *mar* the land,
Or *healthful* store.”

The Christian ought to be a skilled and ready workman. He ought to know *when* and *how*. He ought always to feel himself *one* of an association. There may be stronger in it, possibly many weaker. If *stronger*, they should *help him*; —if *weaker*, he should *help them*. If any are young, naturally they look to the older. If any are starting, they follow in the footsteps of those who have gone before. Where can the Christian turn but responsibilities shall meet him? Where can he go but some one will see him? What can he do but some one will do like him? What neglects can he make but some one will plead his case as an excuse? What duties can he perform but others will be incited to them by his example? What formalities, in religious life, may you assume that your child or neighbor will not imitate? If you are spiritless in worship, what dulness may it beget in others? If you make it no matter of conscience to be in your *place* and do your *share of service*, may not others be led into a conscienceless way of living,—and you in this aid in growing up a powerless and inefficient body

of believers? Then set up a high standard of religion. Make it a thing of going, doing, growing, and it will tell for good around you.

“They teach us how to live;
With blameless life, girt round with purity,
Lowly in heart, in soul and purpose high,
Sweet lessons do they give
Of faith, of love, of hope; for all they shone
Brightest in Christian lives, they made their own.”

Some things you may not know. 'Tis well God hides them, lest you might be satisfied with what was done, or feel elated by your known success. You may not know how you have encouraged the desponding, comforted the sorrowing, strengthened the weak, confirmed the wavering, started anew the halting, and helped by word and deed a whole community to a higher plane of living!

“Thou knowest not what argument
Thy life, to they neighbors creed has lent.”

One thing, the limits of Christian experience and Christian usefulness are very wide.

We can call to mind no renowned disciples of the Saviour who ever exhausted the provisions of grace for spiritual growth, or touched the farthest bounds of influence for *good* upon their fellow men. The saintly Fletcher, the earnest Carvasso, the pure-minded Cowper, the deeply-experienced Bunyan, the intensely active Wesley, the learned Clarke, the instructive Henry, the useful Whitefield, and the valiant Luther, none

or all of them, exhausted the resources of grace, nor the capacities of a divinely and graciously endowed human being.

But how *low* our experience, when its possibilities are so *high* ! How narrow the confines of our influence when God has ordained the range so wide ! How small our demands with a supply so limitless ! None of the holy, or the happy, or the useful, of any age, had any promise of a measure of grace beyond our reach, or a spirituality unattainable to us, or a moral perfection to which we need not aspire. Possibly opportunities are greater or less, and abilities are varied, yet none are limited in experimental progress.

Has not the young convert a bright prospect before him ? May not his faith, bringing to his view a pardoning Saviour, bring visions of *continuous grace*, “ *saving to the uttermost !*”

“When man is born anew,
And beings perfect bliss is given,
Lo, a new EDEN starts in view,
While angel-harps rejoice in heaven,
'Tis wondrous all, divinely bright,
And the new creature walks in light.”

But just here the limits may be set by man's misconception of the gracious plan, and the false assumption that compressed in this *morn* of regenerated life, are the fullest measures of redeeming grace. 'Tis true this work is alone, as an introductory passage in religious

life, but stands inseparably connected with every stage of its future growth. This is the starting point, but not the goal. It is "from strength to strength." It is as the growing corn,—"the blade, the stalk, the ear, the full corn in the ear." It contemplates no stopping point this side of heaven. Each part of religious life has its own peculiar phase of beauty, excellence, and sweetness. The morning freshness does not excel the noontide glory, nor the eventide serenity and peace. It is a beautiful whole if not marred, and cramped, and minified, by human blindness and perversity. It is a development as marvelous and divine as that which wrought out from chaos a world of order and of beauty. It is God's process of evolution in the soul's redemption, delivery, and purification. It is a thing of stages, as clear in its outline to a living faith, as the ladder and its rounds to patriarchal vision. The whole teaching of the word of God impresses the idea of continuous attainment. There is not a point where the experience may not be deepened in the things of God, nor a state where new delights may not spring to life by the spirit's power as flowers in the garden of the Lord.

But how the young need incentives to progression in *experimental* and *practical* religion! How many seem to get the idea of "here we rest." How few catch the grand inspiration that leads

them to say, “forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” How few “hunger and thirst after righteousness !”

“O for a glimpse of Him my soul adores!
As the chased hart, amid the desert waste,
Pants for the living stream; for Him who made her,
So pants the thirsty soul, amid the blank
Of sublunary joys.”

We put too much stress upon the “things that are seen,” too little on “the invisible,” but substantial and enduring. We chase the shadows and forget the substance! We live too much in the realm of sight, too little in that of faith. What communings and longings may dwell in the bosom of the saintly pilgrim.

“All my thoughts which upward winging
Bathe where Thy own light is springing,
All my yearnings to be free,
Are as echoes answering Thee.

O! who the speed of bird and wind,
And sunbeam’s glance will leud me,
That soaring upward I may find
My resting place and home in Thee?”

When the day comes that God’s people shall *pant*, and *long*, and *thirst* for the higher revelations of Himself, in His spirit’s presence and power; then, indeed, shall the Church “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

When God's people shall be a "holy people," then shall men everywhere "take knowledge of them that they have been with Christ and learned of Him," and a mighty savor for good shall go forth from the disciples of the Saviour. O for the day when religion shall assert its highest claims and exert its fullest influence!

A devoted layman said to Pres. Payne, of the Ohio Wesleyan University, lately:—"After I professed religion I made this record of my plan: I solemnly purpose from this time forward to *serve* God as a *calling*, and do *business* to pay *expenses*." Some such sentiment ought to govern the action of every intelligent Christian. It does not, hence the poverty of religious life. How low is our spirituality, how small our measure of enjoyment, how feeble our moral force! Where are Christians all seeking to reach the highest standard of moral excellence and devotional life? Where shall we go to find a holy emulation in the things of God?

Who shall be most pure, most humble, most devout, most useful? are questions to be often asked in our meditative moods, and to be answered daily in our Godly living.

"O let us stir each other up,
Our faith, our works to approve,
By holy purifying hope
And the sweet task of love."

We rejoice that there are some in all the

churches who are animated by a holy zeal, and show by sweet, pure lives, and unostentatious piety, that they have found the “more excellent way,” and invite by a bright example rather than by a loud profession, to the higher walks of religious experience. How much there is for us! How little do any of us know of the deep things, the rich things, the “prepared things” of His redemptive mercy! What wonders in his grace! “Eye hath not seen, nor heart perceived” the “fulness of joy”—nor our steps measured, the lengths and breadths of the “riches of His grace,” in Jesus Christ. No! Here is an everlasting theme, and an inexhaustible supply for every human being.

“He kept not back His Son,
But hath given Him for our good,
And our safety He hath won
By the shedding of His blood.
O thou fathomless abyss!
My weak powers but strive in vain,
Knowledge of Thy depths to gain;
Man knows no such love as this;
It alone is full, and free,
And lasting as eternity.”

To the *higher walks*, the *diviner joys*, the *intenser activities* of religious life, let us *all* go on. Then somewhere, when alike we have been fitted for that end by His purifying grace and saving power, Pastor and Evangelist, Member and Convert, shall join that ransomed throng,—

saying with a loud voice, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Amen!

"There we shall end our sad complaints
And weary, mournful days,
And join with the triumphant saints,
That sing the Saviour's praise.
Our knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And we shall be with him."

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